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Rev. JOHN F. COONS, Editor.

TERMS:

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LEXINGTON:
WEDNESDAY, JANUARY 1, 1834.

For the Western Luminary.

CORRESPONDENCE

Between the Rev. DEWEY WHITNEY *of Mount-Sterling, and* Elder JOHN SMITH *of Montgomery County.*

Continued.

Mount Sterling Ky. Nov. 15th, 1833.

Rev. John Smith.

SIR—Yours of the 11th of Oct. was duly received. But intending this, as the closing of our correspondence in relation to a discussion of doctrines &c., it was not convenient for me to reply until now. And though your letter, as you said, is prolix, yet from its character, and the relation which it sustains to the whole correspondence, it demands from me a particular animadversion. And dispensing with further preliminaries, I have to say, that, its first paragraph affords indubitable evidence that you commence it, under an embarrassed state of mind, not knowing what to say. For, after acknowledging your gratification, expressed in a previous letter, and alluded to in my last, you said "I never can be gratified at a man, promising and not performing;" thereby denying that you had been thus gratified. Besides the same expression is a complaint of my not having complied with what I had but just succeeded in convincing you that I had intended, or promised to do: viz. to establish the charges I had made against you. Moreover it was a complaint, that I had not met you before the public on the charges, forthwith, before the correspondence had closed in relation to other items, on which I was challenged.

To the following interogatory, proposed in my last, viz. "Have you not in the pulpit affirmed that those who hold to creeds, confessions of faith, and books of discipline, were bound to preach their creeds, and not at liberty to preach the word of God?" "You say "It is the most palpable kind of evasion &c." But tell me, Sir, wherein this evasion consists? I did not ask you if you were guilty of "misrepresentation, slander, and falsehood." I only asked you concerning a simple matter of fact: and therefore my question was, in my estimation, a fair question, decorously propounded, and merited a prompt reply. But surely you could not have supposed, that, after I had given such assurances that I would substantiate the charges, and had excited so highly your gratification in the prospect, that I would now, make the avowal or disavowal of this question "another proviso;" and thus cruelly disappoint your hopes and trifle with your feelings. Besides, I trust, you will not regard the time of our public interview "two late" for such an interrogatory.

In your last letter, if I mistake not, there is a betrayal of a disposition on your part to change your attitude on the subject of discussion of doctrinal truth: In other words to assume for yourself the side of the party challenged. This, however, I should not have suspected, but for a suggestion made me by one of the reforming brethren, although some portions of two or three of your last letters, were entirely inexplicable to me. I allude to such expressions, as seem to throw the whole matter of discussion optional with myself. And, Sir, if you intended by such phraseology to convey the idea that you are the challenged party, or that you had not challenged me to discussion, I now inform you that you are "too late." For the very first letter which you addressed to me, according to an explanation which I sought, and which you subsequently gave, not only embraced certain charges which I had made against you, but also religious doctrines and practice. Besides, when I asked said explanation, I said, "I wait your explanation and shall answer your challenge." Also, when you gave the explanation, you did it in due form, thereby acknowledging yourself the challenger. I doubt not, you would long since have been *doubly gratified*, if you could have persuaded me, that I was at liberty to drop the correspondence on this subject; for then you would not only have made an entire escape, but have had some grounds for originating a report, which, has gone out through the whole country, that I *had backed out* or *was backing out* from the proposed discussion. Indeed, Sir, it is a little strange how such a report originated: For you, and myself, were, the only lawful keepers of the correspondence; and I am quite sure, such a report was never originated by me.

Again you say, "knowing these things to be so, I must view all that you have said from first to last, about the writings or sentiments of Mr. Campbell, as an evasion of the whole grounds on which we set out." Then almost the entire correspondence, is, on my part, an evasion, or departure from "the ground" on which we set out. But how do you arrive at this conclusion! Simply, because, after having pledged my readiness to contest your sentiments as challenged, I, in one instance asked, if, I was to understand the doctrines and practices published by Mr. A. C. as those in the main for which you plead! And in another instance when stating my ten propositions, for your avowal or disavowal, I prefixed the remark, "that most, if not all of them were avowed by Mr. C. And does said question, in the one instance, or the subsequent remark in the other, touching the sentiments of Mr. C., either, or both of them, taken together prove, an evasion or departure from said pledge! Surely not: unless said pledge may be construed as a prohibition on me, to contest any thing in your faith, which ever had existence in the creed of others; and a restriction to what might be alone peculiar to, or *original* with yourself. But I hope ever to be excused from pledges of such a character: and whatever other men may have thought about your vanity, I had *hoped*, also that you had a little too much modesty, to have set up, quite so high a claim to *originality* of thought and sentiment. I have long since told you, that I have no private ends to answer; that what I undertook was for public utility. And I am convinced, if any benefit could accrue to the public from a debate between us, it must be from a fair, and full discussion of these leading sentiments published in the Millenial Harbinger, and which are now agitating the minds of many in this community; and not some undefined *vagaries* of your own mind, which you may have claimed as *original* and may have magnified to the place and importance of saving truths of revelation. And I will say again, that I never did intend, in any pledge, which I have ever given, any thing but fixed, settled and responsible doctrines and practices, which the Reformers as a body have adopted, and which are known to constitute the points of difference between them and the evangelical denominations of our own country. Moreover, as I was the party challenged, I deemed it my province, to state the terms on which I would accept your challenge for a public debate. Therefore, your charge of evasion is utterly without foundation and shall be noticed no further.

But more particularly, in relation to my ten propositions, you reply, "A few words about your ten questions, the most, if not all of which you understand to be avowed by Mr. C. *The most of which*, &c.,—and who has avowed the others! And whose errors do you feel it your duty to expose! If it be those of Mr. C., do Mr. Whitney try to muster up courage enough to tell him of it; you know his columns are open to any respectful opponent, and that you can have a fair opportunity, if you *wish* it, to show his errors. And as you understand Mr. C. to avow the most of your ten propositions, why not ask him for an avowal or denial of them, and not trouble me with your questions about Mr. C.'s reply." It is the errors of Mr. C., Sir, that I feel it my duty to expose: or of any other man, "Reformer," or deformer, when ever they are made definite and responsible, and capable of being come at. But I do not intend to assume the attitude of *pugilist beating the air*. The reasons why I have *so much* troubled you (as you call it) with what Mr. C. has written, are the following, viz. 1st. In meeting you, in public as challenged, I desired to bring you to something that was written, and consequently definite; and until very recently, I had seen nothing from under your pen, for which you could be made responsible. Ann 2ndly; you were regarded as the constituted agent of Mr. C., to defend his sentiments in this part of the country; appointed by him for that purpose, on his last visit to this place, when called on by the Rev. Mr. Jameson. And when his constituted agent shall have drawn back from his defence, or grown weary of his office, and announced the same to the public, it will be time enough for me to "TRY" to muster up my courage, and apply for the *open* columns of Mr. C.'s Harbinger.

But you seem to intimate in the above paragraph that the *name* and *writings* of Mr. C. introduced in the connexion, in which I have used them in this correspondence, are *troublesome*. And in a subsequent part of your letter, you betray still greater uneasiness, viz. "I have been thus prolix, to save you the trouble, of *troubling me* about what other men have written." Now it is a question of much importance in my estimation, why you, the constituted agent of Mr. C. have *so recently* become so *troubled*, with his *name* and *writings*; and there have been many conjectures; and until very recently, it has been a matter of much doubt in my own mind. But I am now constrained to believe that it arises chiefly from the fact, that however well agreed you and Mr. C. are on many of what you call reforming principles and practices, you stand directly opposed to each other, on some of the distinguishing features of the christian system. I allude particularly, to the doctrine of the Trinity. On this, Mr. C. in the April No. of the Harbinger, has come out an able advocate. Whether Mr. C's. faith is equally evangelical on other leading features of the Gospel, viz: the atonement—office work of the holy spirit, &c. I am not prepared to say—I have, however, had my doubts. But admitting the doctrine of the Trinity, and to be consistent, his faith must be correct, on kindred doctrines. But little doubt rests on my mind in reference to your faith, touching the whole Trintarian code. And in relation to the particular doctrine of the Trinity itself, I most unhesitatingly say, that it enters not into your creed, as one of the Divine Revelation. And when I here speak of the doctrine of the Trinity, as not forming any part of your faith in revealed truth, I mean the real doctrine itself, and not simply the *mode* or *form* of expressing it. Having made this unqualified statement, I will now adduce proof for the same—And though, I may not refer, for testimony, to your famous *circular*, to which you cited me, for your belief, yet my proofs shall be gathered from documents, equally as authentic, and far less evasive—And, so far as I make reference to your own writings for testimony, I shall refer to a letter, bearing your signature, dated Montgomery, Ky. Feb. 28th 1833, and published in the Christian Messenger, Edited by Barton W. Stone and John T. Johnson, Vol. 6, No. 3rd.

The first testimony I introduced from said letter, is, as follows, viz: "Let Unitarianism, Trinitarianism, and every other humanism return from whence they came, and no more divide the affections, prevent, nor destroy the union of christians forever: Amen, and Amen." Now Sir, what is the purport of this pious prayer! Is it not the following, viz: 1st, That the doctrine of the Trinity, is, a *humanism*—and not from God—No part of Divine revelation, but from an evil source—2nd, That, in its tendencies on the mind and affections of men—it is pernicious and ought therefore to be banished from the faith of the christian church forever. Now what more could an *Arian, Socinian, Unitarian* or even a *Deist* say!—It is more than either would dare to say: for the whole prayer, not only excludes the *trinity*, but, also the *unity* of the Godhead; and therefore involves you in Atheism at once. It is very evident, however, that you did not intend by these words, to land yourself in actual atheism, yet it is equally evident you did intend, to put your *veto* on the Trinity *forever* as a doctrine of Revelation—You could have had no other object in view, no not even of expressing simply your detestation of the *term* by which it is usually set forth in the published creeds of the day: as my next Testimony will prove.

I now quote the words of Mr. J. L. Flemming, from a letter addressed to Mr. A. Campbell, in the May No. of the Messenger. A letter which seems to have been written for the purpose of admonishing Mr. C. for the stand he has taken in the April No. of the Harbinger, in favour of the Trinity. His words are as follows, viz: "Brethren John Smith, John T. Johnson and the brethren generally, with whom I have conversed, *exceedingly regret it*."—But what is there about this essay which you so exceedingly regret! Is it the spirit in which it was penned! No, for though it is decisive, yet it is unobtrusive—Is it the "*Babylonish Language*," in which the writer clothed the Doctrine! Certainly not, for he apprised his readers that he was not pleased with the term Trinity, it not being a scripture term, and that, so far as practicable all doctrines should be stated in the language of scripture. Could it then have been the time in which the essay appeared that made it so objectionable! Surely, if you had believed it to have been a doctrine of Revelation, you would not have objected to the time of its publication, unless it had been to its tardiness. Then the only reason of the regret at the publication of this essay, must have been your renunciation of the identical doctrine itself, as constituting any part of divine Revelation.

I quote again from your letter, as follows. "In a word, I believe the christian Teachers, with whom I have had intercourse, teach as plainly and purely what the primitive Teachers taught, and required as precisely what they required, in order to admission of members into the congregation of Christ, as any people with whom I was ever acquainted." This Sir, is a testimony you give concerning the doctrines, sentiments, and practices, of the *New Light*, or Christian Teachers, held by them at, and before, the time of the Union between them, and the *Reforming Baptists*. And, is it not an endorsement in full of their doctrines, sentiments, &c. as according, in your estimation, with those of the Apostles! But you say again, "When we fell in company with the Christian Teachers, we conversed freely and friendly together—with some one or another of them, we have conversed on all the supposed points of difference between them and the Reformers, and all the erroneous sentiments I had heard laid to their charge. Such as the following: That they deny the atonement. On this point, I found the truth (in substance) to be this, that they do not deny the atonement, but they do deny the explanation which some give of it, &c." Here we have again your testimony to the doctrines of these *New Light* or christian teachers, on the atonement in particular: and, in general, on *all* other points; not only of difference between them and the Reformers, but on those, on which you had heard them charged: which, certainly embraces their sentiments, in relation to the Trinity, the real and proper divinity of the Lord Jesus, the personality of the Holy Ghost, and his agency in sanctification, &c. We also learn from the same quotation, that this testimony of yours, is the result of a judgment, formed in relation to their sentiments on *all* of those points, after a *free and friendly conversation* with, not only a few, but many of these teachers, and under circumstances altogether favorable, to forming a correct judgment. Consequently I must infer that you were by no means deceived touching their real sentiments, on any of these points of faith. And your testimony is unqualified, and amounts to an endorsement in full, of *all* their sentiments and practices in matters of religion, as agreeing as nearly with those of the Apostles, as *those* of any people with whom you were ever acquainted. Therefore I am compelled to believe in relation to *your own faith*, touching *all* those points, that you have renounced the whole Trinitarian view, and have became one in sentiment, with those avowed enemies of the whole system. Other, more favorable, conclusions, cannot be drawn from the premises you have furnished us; unless it can be proven that these christian teachers have renounced their Unitarian system: or at least, their *deadly hostility* to the Trinitarian faith. But that they have renounced nothing, —either in sentiment, or feeling, on this score, and that the whole Trinitarian faith is as repugnant to their views and feelings, as ever it was, (the hour when they left the Presbyterian church not excepted) is clear from the following testimonies and facts—viz:

1st. The declaration of the editors of the Christian Messenger in vol. 6, No. 4, page 100, which is as follows: "Neither the Christians, nor Reformers, professed to give up any sentiments, or opinions entertained previous to the union: nor were any required to be given up in order to effect it." An important testimony, Sir, (if true) because it has been believed by many, that said christians, did renounce their Unitarian peculiarities in relation to the Trinity, &c. And, if I am not very much mistaken, your friend, Mr. Payne, one day, affirmed this and passed a severe censure on Mr. Stone, for not publishing his renunciations to the world.

2ndly. In the Christian Messenger vol. 6, No. 10, p. 330: after notifying the public, that brother Thomas Smith, of Lexington, has for sale several copies of Noah Worcester's book on the atonement, the same editors say, "We recommend them to all enquirers after truth." Now when it is known that said book, on the atonement, is the basest Unitarian production in the land, it need not be told what the faith of those editors *is*.

3rd and lastly: Let me refer you to the strictures of these editors on the review of Noah Worcester's book on the atonement, written by Mr. Thomas Campbell, and published in some of the late numbers of the Harbinger. In short, notice the whole tenor of the Messenger, from first to last; and you will find that up to the present dates, so far as they speak on these points, these teachers, with one consent, trample under foot the whole Trinitarian code. The conclusion, then, is unavoidable, from your testimonies concerning their religious sentiments, that you are no longer a Trinitarian, in any one of its ostensible points of faith. But let us quote again from your famous letter: "It may be asked, if the people called Christians, who have ceased to speculate on the character of Christ, have given up their Unitarian opinions? And may it not, as well be asked, have they who speculate on the character of Christ before they became Reformers, given up their Trinitarian opinions! To both of these questions, I would answer, I do not know, neither do I care."

Yes Sir, and *I say*, if you do not care what a man's sentiments and opinions are, concerning the character of the Son of God; whether he is God, angel, or man, you certainly do not care what a man believes concerning any other doctrine revealed in the scriptures; for what doctrine is more important for purposes of salvation, than *that of Christ*? I answer none: not even the *existence* of a God. Let us quote again: "If either Christians or Reformers have erroneous opinions, they never can injure any person, provided we all have prudence enough to keep them to ourselves." And is this, Sir, the reason of my failure, in this long and labored correspondence, to draw out distinctly and definitely your sentiments on the supposed points of difference between the Reformers and other denominations!

Would to God, you were always under the influence of similar prudence. But once more: "Neither will they" (i. e. erroneous opinions) "injure us" (viz. teachers) "if we continue to believe the gospel facts, and obey the laws of the king." This completes the sentence, and perfects the sentiment. And will you *now*, Reverend Sir, affirm, that you have never preached the sentiment, that it matters not, what a man believes in relation to doctrines, provided he believes the fact, that Jesus is the Christ the Son of the living God; and obeys the gospel, (i. e.) "be immersed for the remission of sins!" If you *have* said, that *I* had never heard you deliver this sentiment from the pulpit, you cannot *now* say that I have not heard you speak it through the press: notwithstanding, it is the most anti-christian sentiment ever propagated in our world; one which has given rise and strength to the grossest infidelity of the day, and which has always been advocated by such, as have labored to abolish all distinction between truth and falsehood, and throw open wide the door to licentiousness and death. And, had you been unwarily decoyed into this mode of *thinking* and *speaking*, I would stand and entreat you, without delay, to make your way back, to principles of common sense and truth.

(Concluded Next Week.)

CONSTITUTION AND ADDRESS

Of the Kentucky Society for the gradual relief of the State from Slavery.

CONSTITUTION.

We, a portion of the Citizens of Kentucky, under a full conviction that there exist obstacles very great—if not insurmountable—to the *general* emancipation of the present generation of Slaves among us, but equally convinced of the necessity and practicability of emancipating their future offspring, without injury to the community, do, hereby, associate ourselves together for the purpose of impressing these truths upon the public mind as well by our own example as by precept. Therefore, for the advancement of the purposes above mentioned, we have adopted the following rules, viz:—

1. The name of this association shall be, "The Kentucky Society for the gradual relief of the State from Slavery."

2. Every white citizen of Kentucky of full age, may be a member of this association, giving his pledge, to emancipate any slave which may be born his or her property *thereafter*—when such slaves may have attained the age of 25 years, and if a female, her offspring with her.

3. The officers of this association shall be a President, a competent number of Vice-presidents—a Board of Directors consisting of *twenty-four* members, exclusive of the President and Vice-president, who shall be directors *ex officio*,—and a Secretary.

4. The President, and, in his absence, one of the Vice-presidents shall preside in all the meetings of the Society and Board of Directors.

5. The Board of Directors have committed to them, the duty of carrying into effect the objects of the Society;—and to enable them to do so more conveniently and successfully, they shall appoint from their own body, or the Society at large, *Five* persons to act as an executive committee, in the name and under the direction of the Board of Directors, when the Board is not in session.

6. The Secretary shall keep a record of all the proceedings of the Society, the Board of Directors, and the Executive committee, and shall conduct the correspondence of the Society under the direction of the Executive committee.

7. Annual meetings of the Society shall be held for the transaction of business,—when the Board of Directors shall cause a Report to be made of the state and prospects of the Society, and shall recommend for adoption, all such measures as will, in their opinion, advance the great objects of the Society. At each meeting, the officers for the succeeding year shall be elected —and alterations in the constitution, not essentially changing the fundamental principles thereof, may be made.

ADDRESS.

A small number of your fellow-citizens have met together, in the city of Lexington, and formed an association, under the name and title of 'The Kentucky Society for the gradual relief of the State from Slavery'—an appellation which denotes the object of the enterprise in which we have engaged; *the total abolition of slavery throughout the Commonwealth.* We know that our individual opinions and efforts on this subject, are but as dust in the balance—and if we stood alone the unsupported advocates of this great cause, prudence, or despair of success might have sealed our lips. But we feel assured that many thousands of our fellow-citizens are with us in sentiment and feeling: and will be prepared to act by their suffrages so soon as the public opinion can be brought to bear upon the subject. We therefore trust that we will not be thought guilty of a useless or ostentatious obtrusion, in submitting our plans and principles to the tribunal of public opinion. If our views shall, on the strictest scrutiny, be found substantially correct, their *truths* will ultimately prevail, over an interested and prejudiced opposition,—and even if we are in error, the discussion which may ensue, will not be without its use; as by the conflict of opinion, TRUTH is elicited and error is exposed.

We would not pay so poor a compliment to the intelligence of our fellow citizens, as to attempt, by a formal argument, to prove that involuntary servitude, is wrong in the abstract. The sentence of condemnation has been passed upon it by the *civilized world;* and we venture the opinion, that no respectable person will be found in our State, to arraign the decision. The humanity of this nation, denounces the African Slave Trade as piracy, and punishes the slaver with death, as an enemy of the human race.

We of the present day are accustomed to look, from the vantage ground of this enlightened age, back to the period when slaves were first imported into Virginia, with mingled feelings of regret and disgust—and if our indignation is restrained, and our execrations suppressed, it is because, in charity to our predecessors, we are disposed to charge their conduct, rather to the *vice of the times*, than to any superabounding depravity on their part. So benighted was the human mind, in regard to the *rights of man*, that even the good Las Casas, was found advocating the African slave trade, and urging the authority of religion in it favor.

But there are many who, while they unite in the general voice of condemnation, against the *introduction* of slavery, feel entirely justified in *continuing* it upon, we suppose, the assumed principle, that the injustice of slavery, consists only in making slaves of free persons, and not, in withholding liberty from those who have been enslaved already. Let us for a moment, glance at the *original introduction*, and the *unnecessary continuance* of slavery, placed side by side;—their moral aspects seem much alike; and we are not sure that in condemning the one and sustaining the other, we are not victims of a delusion as obvious to the eye of right reason, as that which led Las Casas to make slaves of the Africans, the better to preserve his favorite Peruvians from bondage. They are both violations of the law of nature; for the God of nature creates no slaves.—He brings man into the world unshackled. It is man who makes bonds for his fellow man, and *keeps them on him.* The one consisted of a *few* acts of heart-rending oppression—kidnapping in Africa, transporting to America, and selling to the colonist. The other consists of *innumerable* wrongs inflicted on the slave and his posterity for a period of time already amounting to two hundred years, and extending an unknown length along the dark vista of futurity.—The first wrong was inflicted in an age, when as we have intimated, the rights of man were imperfectly understood; and when *to be a heathen* was deemed a sufficient reason for depriving the unhappy victim of all his personal rights as a human being, and cutting him off from all the charities of life. The second wrong (the unnecessary continuance of bondage) is perpetrated by us—enjoying the full blaze of that light which our own revolution and other similar events have thrown upon the principles of civil and religious liberty—by us who hold up our institutions as patterns from which the statesmen and patriots of other nations are invited to copy, and who boast our country to be the freest on the Globe, and an asylum for the oppressed of every other. For the purpose of a little farther illustration, let us suppose some one of the victims brought to Virginia by the Dutch Slave Ship in 1620, to have possessed a longevity far beyond the common lot of humanity; that he had not only outlived all others of the then generation, but still lingered out a miserable existence in slavery. Now while we all condemn his original enslavement, and importation to America, and his sale to a Virginia planter, as founded in *injustice, can* we justify the *continuance* of that *enslavement* and all the wrongs which have been inflicted on him, from the first day of his landing in America to the present time! It is true, the *first oppressor*, and the *oppressed* have in fact passed off the stage, and gone the way of all flesh; but they still live, in their descendants, and through them, the first purchaser still inflicts, and the enslaved African still suffers wrong. From this slight comparison, it seems to us, that we of the present day, are no better sustained by the eternal and unchanging principles of justice in making interminable slavery a part of the fundamental law of the land, than were our ancestors in enacting, that all persons, *not being christians* in their own country, except *Moors and Turks* in amity with his majesty, should on being imported into the colony of Virginia, be accounted slaves and as such be bought and sold.

Previous to *our* revolution, African slavery existed with few exceptions, throughout the whole of the European colonies in America. Since that time, it has been abolished, or is now in the rapid progress of extinction, in most of the continental States, and in the West India Islands. In all cases in which the experiment of abolition has been *fairly* tried, the result has proved beneficial to both parties—not that it has been unattended with inconveniences and difficulties,—our greatest blessings are imperfect and mixed with evil.—But this we would assert, that the evils of emancipation, have in all *such* cases, been found less than the evils of slavery—as is proved by the fact, that there is no one instance, where slavery has been abolished by a community *and afterwards re-established.*

It would not be very difficult to make out a long catalogue of evils which are inherent in the system of domestic slavery, in every latitude and every state of Society. But it is not our design to attempt a treatise on slavery in this address—a slight glance at topics which are, already, generally understood, is all that we propose at present.

In accordance with these views, we believe, and it is a fundamental principle of our association—that domestic slavery, as it exists under the laws and constitution of this state—perpetual and absolute,—is a great moral and political evil; and that its continuance cannot be justified, before God, the world or our own consciences, any longer than is necessary to bring it to a termination, less injurious to the parties, than slavery itself.

It will be sufficiently accurate for the purposes of this exposition, to place all the various plans of emancipation which have come to our knowledge, under one or the other of the two following classes. First, the simultaneous emancipation of the whole slave population—such as took place in the Island of St. Domingo, and in some of the Spanish American states, or secondly, gradual emancipation, whereby the ultimate termination of slavery is effected by liberating portions of the slaves, at different periods, according to their ages or other circumstances—as was effected in Pennsylvania, New York and most of the New England States—and is now in progress in the states of Mexico and the British West India possessions:—

1. We believe that plans of the first class have been resorted to only under the pressure of *revolution* or some strong political necessity which did not admit delay; and, in at least one instance, was followed by events at which humanity shudders. For ourselves, we believe that the general emancipation of the slaves of Kentucky *without previous preparation*, would at the present, or any future period, while the state of Society remains essentially unchanged, be a wild experiment—endangering the peace and security of the whites, and the very existence of the colored race—and more to be deprecated than an indefinite (we do not say perpetual) continuance of slavery.

2. We believe, also, that slavery may be terminated in this state, safely and beneficially to all concerned, by the adoption of the plain and simple remedy of gradual emancipation—to be applied to each individual of the coming generation only, when they shall arrive at the years of maturity; and shall be presumed in law capable of self government, and to have fully compensated their owners for their rearing. This is the plan which we think ought to be adopted with the least practicable delay; and to the recommendation of which, by both precept and example, the best energies of our society are solemnly pledged.

In this *latitude* the friends of perpetual slavery have ceased to advocate the system on principle. Unable to remain longer in the open field, against the overwhelming force of public opinion, they have changed their ground, and occupy new positions behind the prejudices of the community, where they have erected their *masked* batteries, from whence they wage war in disguise against the liberties of the colored race. They profess to be opposed to slavery and in favor of emancipation so soon as a plan is devised for the removal of the negroes from the country. But they give us to understand that all the known schemes for the removal of them are entirely fallacious—and they will never consent to have that degraded caste turned loose among us, to pilfer our property and, amalgamate with our posterity &c. &c. &c. As usual with most unsound arguments, there is mingled, with the errors of this class of remarks, a portion of truth, which serves to mislead many candid and well disposed persons who have taken only a superficial view of the subject—appalled by the array of difficulties, they recoil from the encounter; and sit down contented to continue the certain evils of slavery, rather than hazard the evils, which in their view, would probably follow emancipation. Yet it is upon this class of the community, that we rest much of our hopes for success, and we most respectfully and affectionately entreat them, to give our case a full investigation and an unbiassed decision.

If we were the advocates of immediate general emancipation, it would be but fair to require of us, to show how the difficulties which would either certainly, or probably, attend such a crisis, might be obviated or surmounted. But, we repeat it, we do not propose *immediate emancipation*, but *immediate* preparation for *future* emancipation. If the country was now prepared for *immediate emancipation*, no *honest* reason could be assigned why it should not immediately take place—and it is precisely because we think the country *not prepared*, that we urge, upon our fellow-citizens, the commencement of preparation, without further delay. We will therefore be content, if we succeed in meeting the objections which are thrown in the way of *our plan* of future emancipation —and have no desire to grapple with the real difficulties of immediate general emancipation.

We are fully persuaded that *adequate preparation* for that kind of future gradual emancipation, which will operate beneficially to both the master and slave, can be successfully *commenced* in no other way, than by deciding *first, unconditionally, and irrevocably.* When that is settled, then, and not till then, the *whole community* (of whites) *will feel a common interest, in making the best possible preparation for the event.*—But so long as *perpetual* slavery remains engrafted on our constitution, there will be found a powerful and influential class of the community, interested, in opposing all attempts to bring the system to a termination. And here we believe, lies the true cause of the continuance of slavery, in our country, up to the present time—the real difficulties of emancipation without previous preparations—and the hindrances thrown in the way of all such preparation, by interested and influential individuals. The objector declines an issue on the enormity of slavery in the abstract, but opposes every measure which tends to emancipation. Is it proposed to suffer the people of color to remain among us, as in all the northern states? It is replied, they are too ignorant and degraded, to appreciate the blessings of civil liberty, and be governed by the laws of a free people.—Shall we then enlighten and qualify them for liberty? Oh no! That will never do—knowledge is to them, the fruit of the forbidden tree —if suffered to eat of it, they will soon become our equals, and aspire to equal rights and honors with ourselves. Shall the state government colonize them in Africa? By no means,—our treasury is now bankrupt, and the people will not submit to be taxed for such a purpose.

YALE MEDICAL LIBRARY

—Then let Congress remove them to Liberia; Congress they reply has no right to do any such thing—and as democrats and friends to state rights, we are opposed to all interference, on the part of the General Government, with our slave property.'

Thus it is, that the friends of perpetual slavery are, year after year, and generation after generation, amusing the friends of emancipation by drawing them off from the main question and engaging them in discussions upon incidental points. They agree in the necessity of preparation; but they are never ready to begin to prepare. They admit there is a time for all things: but you can never find the time to commence emancipation. "The question 'what is to be done with the negroes after emancipation,' must first be settled," they say—and they will take good care it shall never be disposed of. We do not propose to settle that question, but would for the present "lay it on the table." In the order of nature and of time, it should follow, not go before the other more important decision—that slavery shall be terminated. We repeat that when *that* is determined on, we will all have a common interest in disposing of the negroes in the most just and proper manner, and we will probably proceed with that unanimity and concord, which a common interest is calculated to produce. It will be obvious to the most superficial reader, that the plan of prospective emancipation, submitted by us, would if adopted, afford to the community at large sufficient time to digest and prepare a plan for the gradual removal of the emancipated slaves, before the first person born under the new order of things reached the requisite age.

But although the plans of our Society do not extend to the disposition of the negro after emancipation; yet, as individuals, we are not without our impressions as to some of the measures which should follow emancipation. It seems to us that all persons embraced by the law should be brought up as indented apprentices; that provision be made for having them taught to read; and that such other instruction be given them, as a liberal and wise policy may dictate, to a future Legislature, and when they attain to the age of freedom, instead of their being hunted, and persecuted, and banished, as the Hugonots were in France, the Moors in Spain, the free negroes in some of this Union, and the world, we think they should be assisted to emigrate voluntarily to suitable asylums, provided for them by the justice and humanity of the nation. We are, most of us, members of the Colonization Society; and would esteem it a privilege and honor to be instrumental in opening up a way, whereby the descendants of our present slaves might return to the land of their forefathers as free men. But it still remains uncertain, whether the American people will give to the colonization cause, that efficient aid which is necessary to insure success: and we would not, therefore, make colonization on the coast of Africa, the certain consequence of emancipation. We prefer simple prospective emancipation, unclogged with any conditions, with regard to the removal, or remaining, of the persons emancipated. The coming generation who would have in their hands the execution of any regulation we might adopt, would without such regulation, possess the physical power of removing the negroes, *as far as we can confer it on them*—and if they are suffered to remain, it will be, *because it is then thought best* on the whole—and if we were now to issue a decree of banishment, or extermination against the colored race, to be executed twenty or thirty years hence, our children would judge for themselves, and reverse the decree, if their judgments and feelings were against it.

We now invite our fellow-citizens to a consideration of the small amount of sacrifice the community would have to make, in adopting the plan proposed by us. *Three-fourths* of our voters are not, and never will be slave-holders. They and their families have no interest in favor of the continuance of slavery. But on the contrary, have a direct interest, in many ways, in its termination. The other one fourth have, we admit for the purpose of this argument, an interest in favor of the continuance of slavery. But of what importance is that interest to the possessor which we wish him to resign for the public good? We propose that he shall keep his slaves now in being; and retain their future offspring, until they respectively arrive at twenty-five years of age. For all the purposes of present use and convenience, his situation will remain unchanged. We only ask him to relinquish the *possibility* of a future interest—that if he should live some thirty years longer—and should have some one or more slaves born *after the present time*, they may go out from him free, after serving an apprenticeship of twenty-five years. This we think would be a hardship, not very difficult to be borne, by a majority of our slave holders—especially when it is recollected that their average ages may be about forty years, and that one of that age, would have to reach near *three score and ten*, before the proposed plan of emancipation would affect him. We may be told that men value themselves: but it seems to us, that most men would place a light estimate on the possibility of a *remainder* in a slave twenty-five or thirty years hence. Besides, there are many persons, who are so habituated to the services of slaves, that they feel it almost impossible to get along without them—and yet they think the system, on the whole, is injurious, and are very willing that their children should be trained in such a manner, as not to require slaves. Like the victim of intemperance, who cannot give up the habit in his own person, but wishes his offspring to be sober men. Again, the youth of the present generation put a much lighter estimate on slave property than the middle aged and the old; and the probabilities are, that if we do keep slaves to be given to our children thirty years hence, the children will set them free. Every person, who is the least observant of the progress of public opinion and of what is doing in the world, on the subject of domestic slavery, must be satisfied, that it cannot last very long in this country. Should we refuse to enter on the work of emancipation, our children will have to do it under circumstances much less favorable, than now exist. That which we might do as mere matter of justice, or expediency, they may be compelled to, by *necessity*. No prudent man, then, should put a high estimate on negro property, as an advancement to his children many years hence.

The present high price of slaves is no argument against these views. Those prices are given for *present* use in the south, in consequence of the high prices of sugar and cotton, and the ravages of the cholera last year; and they form no criterion by which to estimate the value of a slave twenty or thirty years hence. We think it very probable, that the general movement, which is now going on, of the slaves, from the middle to the southern states, will be noted by the future historian as one of the prominent causes, which *hastened* the termination of slavery in the United States.

A decided benefit would result to slave-holders from the adoption of our plan, in the improved habits of their families. One great evil of slavery is its tendency to foster habits of indolence, extravagance and pride. Now we think the force of that tendency would be greatly weakened in the rising generation, if they were taught to look forward with certainty, to be dependent on the services of slaves. It would soon become a matter of *fashion*, as well as of duty and patriotism, for the youth of our country to wait upon themselves and engage in those labours which are usual among the children of people in comfortable circumstances in the free states. At the same time children of the poor would lose their aversion for labor for their rich neighbors, whose children also laboring, would set them the example, and hired help would become more easy of procurement. Thus we believe the slave-holder would find himself able, year after year, to part with one and another of his slaves, until the process of emancipation was completed, without any difficulties or hardships being experienced, worthy of being brought in competition with the greater evils of slavery.

In regard to the time most fit to commence the *preparation* to which we are inviting our countrymen, we would remark, that as the evil to be remedied has been, now is, and will be rapidly increasing, the past was better than the present, and the present is better than any future period. But the *past* is with the years beyond the flood, and cannot be recalled. The present moment only, is in our power. 'Now is the accepted time' for action—not a year of unnecessary delay should occur.

In a cause so well calculated to call forth the best feelings and energies of the patriot and the statesman, party spirit should have no place. Divided as we may be, on many of the questions which enter into the politics of the day, we lay our divisions all aside, when we approach the subject before us.—We are endeavouring to enlist public opinion in favor of a definite object; and for that purpose alone, we invite our fellow citizens, of every party in politics, and sect in religion to unite with us. Upon this question the voice of the people is every thing.—They have only to speak, and it will be done. Should our fellow citizens think with us, the *preparation* for future emancipation may be *commenced*, by our next Legislature; and some of us may live to see the day, when the foul blot of slavery, may be wiped from the character of Kentucky.

By order of the Executive Committee.
JOHN GREEN, *Secretary*.

From the Commonwealth.

Governor's Message.

Our readers will find on the first page of this paper, the annual message of the Executive of Kentucky to the two branches of the Legislature.

At the present juncture, the public mind, freed from the harrassing excitements by which it has so long been agitated, is in proper tone for sustaining the Representatives in every effort that tends to promote the prosperity of the state. All are anxiously looking forward to see what course the policy of the state is likely to assume, and every one is anxious to know what subjects the Governor will recommend as particularly deserving the action of the Legislature.

A very brief synopsis of the message is all that can be expected of us at present.

The Governor in the commencement of his message, alludes to the dreadful Asiatic scourge which passed through the state during the last summer, carrying sorrow, and distress into so many families, and sweeping off thousands of our citizens in its short but destructive career. He congratulates the country upon the return of health and upon the numerous other blessings which Providence has vouchsafed to us.

He informs us that, in pursuance of the several acts of the Legislature, he has subscribed on the part of the state $50,000 to the Maysville road—15,000 to the road of Shelby county and 15,000 to the board of internal improvement for Franklin county. These roads are expected to be completed during the ensuing year. The arrangement made with the Lexington Rail Road Company by the last Legislature, by which the state becomes security for that company to the amount of $150,000, has also been entered into. He recommends a small additional appropriation to aid in removing the obstructions of Green River.

Upon the subject of the revenue, the message states that the treasury is now and has been for some time much in arrear. The causes which have led to this result are particularly enumerated. The revenue for the year 1832 it would seem, cannot be collected under the present laws, and the message recommends the apportionment of the sum due for that year among two or three subsequent years. It is also proposed to change the appointment of the commissioners of tax from *biennial* to *annual* appointments. In relation to the lands of non-residents forfeited for non-payment of tax which amount to several millions of acres and the tax upon which has accumulated to $280,000, the message proposes the passage of a law allowing *two* years for the payment of the amount due with an interest of 15 or 30 pr. cent. and in the event of failure the land to be sold to the highest bidder. A change in the occupying claimant law is recommended so as to give the benefit of the law to all persons who are in actual *possession* of land, and where it may have continued for several years.

Upon the subject of BANKING—a *State Bank* with a capital of four millions and four or five branches are recommended. It is proposed that *two-fifths* of the stock be reserved for the state, and the remainder to be subscribed for by individuals—the directors on the part of the state are to be in proportion to the stock owned by the state. It is recommended that there should be an issue of *scrip* on the part of the state to the amount of one million of dollars, bearing an interest of four and a half per cent. payable semi-annually and redeemable at the end of thirty years. It is presumed that this scrip can be sold at par in the eastern cities, and the proceeds of the sales are to be subscribed as stock. The remainder of the state funds in the Banks of Kentucky and of the Commonwealth are also to be subscribed as stock in the new bank.

The practice of loaning money at an inordinate rate of interest is severely rebuked, and it is proposed to re-enact the law of '37 which declares the *whole contract void*, if it was usurious.

Upon the subject of the penal laws it is suggested that an appeal by writ of error to the supreme court as in civil cases should be allowed the defendant in a criminal action.

The message recommends a revision of the jury system so as to secure a better selection of jurors, and also that the jurymen should be paid for their services in an amount at least equal to their expenses—the state is to pay a part and the litigants the remainder.

The attention of the Legislature is called to the fact that many important public documents materially connected with our early history are either lost or are in the hands of private persons. The expediency of collecting such documents and having them re-published is pressed upon the Legislature.

The Transylvania University is represented as being in a highly flourishing condition and other seminaries in the state are favorably mentioned.

The importance of education is commented upon and the co-operation of all in promoting its diffusion is requested.

The annulling of the militia system is objected to as impolitic and inconsistent with the genius of our country. It is proposed that a revision of all the laws upon this subject should be had, and that they should be embodied in one act.

The message contains the following remarks concerning the banks of the Commonwealth and of Kentucky.

"It appears that there remains due to the Bank of the Commonwealth, the sum of $347,769 19, of that sum it is supposed that $233,651 90 are due from persons who are insolvent or in doubtful circumstances. The profits, to the state, of the institution amount for the last year, to the sum of $18,094 98. Its expenses for the same time, to the sum of $13,890 55. There were notes in circulation on the 30th day of November, 1833, that had been issued by said bank, the sum of $103,269 35, and there was on hand at the same time, the sum of $93,730 65, which, in pursuance of the policy heretofore adopted, should be cancelled by burning.

From the Bank of Kentucky, it is estimated that the state may receive the sum of $50,000."

These, we believe, are the prominent points touched upon in the message, and the expediency of several of the recommendations is elaborately argued.

From the Marysville Intelligencer.

"The devil is come down having great wrath, because he knoweth that he hath but a short time."

The most superficial observer of the movements of the present day, cannot have failed to notice how strikingly the above passage is verified in the opposition made to every good work. Not a standard can be raised by the Spirit of the Lord, but the servants of his Satanic Majesty must unfurl by its side his bloody banner. We gave notice a few weeks since that a religious paper had been recently established at St. Louis, Missouri. No sooner do we hear of its establishment, than lo! the disciples of Robert Owen and Fanny Wright, thrown into a fever of excitement, issue their Prospectus for establishing an opposition print, and, in the plenitude of their *wi dom*, make the bold declaration, that "there is not a periodical advocating liberal principles, published west of the Alleghany." Liberal principles! truly *their* liberal principles, so *liberal* that *they bind those who embrace them in fetters of eternal slavery*, may we demand at least one advocate, to keep them from sinking into merited oblivion. Verily, their cause must be *desperate*, when throughout this "mighty west" it can call to its aid but *one* periodical, and that at this late hour of the day. The following is from the Cincinnati Journal.

'AND SATAN CAME ALSO.'

It might well be expected, that the establishment of a *religious paper* would excite some flattering, among the infidels of St. Louis. Benevolent spirits! they are sadly afraid, that men will not become degraded enough, so long as a hope of heaven is entertained. So they have established a paper, falsely called the *Free Examiner*, to banish all fear of God, all sense of responsibility, and all conscience from the country. After having spent life in poisoning the principles of their victims, so that those in poverty, sickness, and age, shall lose, not only a good conscience, but all hope to future bliss.—How pleasant must it be, to these self-styled *Free Inquirers* to be called upon to give consolation at the dying bed! The *Cincinnati Daily Gazette* thus notices their new paper.

'The Western Examiner'—The above, is the title of a paper intended to be published at St. Louis, a specimen number of which has been recieved. The following sentence in the Prospectus, induced us to read the contents of this *specimen*:—

"At the present moment, if we are not greatly in error, notwithstanding the fact that liberal views of morality and religion are entertained, by perhaps the larger portion of the thinking part of our community, there is not a periodical advocating liberal principles, published west of the Alleghany."

If the present is to be regarded as a *specimen* of what is to follow, it were better that it should be the last. It is on the true Robert Owen and Fanny Wright plan.

Lancasterian Schools in Turkey.

We copy from the Evening Star the following interesting extract of a letter to a gentleman in this city, dated Constantinople, Sept. 13th. The eagerness of the Turks for instruction, here spoken of, is a new thing under the sun; and when taken in connexion with the similar spirit of improvement which prevails in Egypt, augurs well for the speedy introduction of Christianity into those strong holds of the false prophet.—*N. Y. Obs.*

"You will doubtless be surprised to hear, that the Turks are now introducing the *Lancasterian system of instruction* among themselves. Two such schools are already in successful operation in the barracks of *Dotma Bachke* and *Scutari*, embracing nearly seven hundred youths between twelve and twenty years of age; and for several weeks we and some of our helpers have been constantly engaged in assisting to prepare cards, lessons, translations, charts, &c. The *Osmanlies* are so inexperienced, that they suppose we can make books, as it were, by magic; and wonder that we cannot prepare a large geography for them in eight or ten days, just as well as not; and they *goad* and *drive* us because we cannot produce books fast enough for them. Pray come and help us. They are much pleased with those views of the city of New York and its environs, which you had the kindness to send us, and they wish to copy them, as well as any others that may have since been published. They wish also for the largest and best maps and charts of those countries which can be found, no matter in what language, as they copy them and write the names in Turkish. Now is the time to give a new impression to the character of this singular people, and I do hope that the good people at home will not be backward in furnishing all the means possible for such an object."

CHEROKEES.—Mr. Stephen Foreman, a Cherokee young man, who received his elementary education at the mission school at Candy's Creek, and after attending to some preparatory studies with Mr. Worcester, at New Echota, spent one year at the Union Theological Seminary, in Virginia, and another at that in Princeton, New-Jersey, in the study of theology, was licenced to preach by the Union Presbytery, Tennessee, about the first of October. He preaches with fluency and animation in the Cherokee language, and promises to be highly useful as an evangelist among his people.

Mr. John Huss, another Cherokee, who has for a number of years past acted as an exhorter, was licenced to preach early last summer. Both of them are under the patronage of the Board, and devote their time principally to the religious instruction of their people.—*Missionary Herald.*

THE CAPITAL SAVED BY A SLAVE.—Our readers have been informed that the State House at Milledgeville, Georgia, was near being destroyed by fire. The preservation of the building was mainly owing to the great and hazardous exertions of a colored man—a slave. Immediately after the fire was over, his liberty was offered to him, but he refused to accept it. The Governor has recommended to the Legislature to vote him some handsome and acceptable reward. The man was the property of Mr. Major.

The following is an extract of a letter from the Rev. John Angell James, of Birmingham, of recent date, to a friend in this city.

"I have lately been much interested and pleased by one of your countrymen who has visited me—I mean Dr. Cox, of New York. I found him exceedingly agreeable, an original thinker, and fluent speaker. He was very unwell while here and therefore did not preach for me.

"Nothing particularly new has occurred here since I last wrote you. Religion throughout our country is flat. Politics, commerce, and an excessive rage for refinement and worldly show, are eating out the spirit of true piety.—Wildness and extravagance are still rampant in some circles. Irvingism is flourishing in high quarters. The apostle of this monstrous system has a thousand communicants at the Lord's supper: at least so I was informed yesterday on good authority. The question of establishments is fiercely agitated in Scotland, and in this kingdom it is coming into still greater publicity. * * * * * *

The slave question is settled in a way that is on the whole tolerably satisfactory, though not entirely so to the friends of abolition. We do not think the scheme will work well, and are a little apprehensive of the result, so far as the Colonial legislatures are concerned. Our commerce is reviving, and I think our prospects are good in this respect. I am sorry to say that the cause of temperance flags:—that nothing we have done in this town can interest the people in it, and I am afraid it will not root itself in Birmingham or in England for a long time to come."—*Journal and Telegraph.*

From the Cincinnati Journal.

Impressions of a Traveller in the West.

Letter from the Rev. E. N. Kirk.

ALBANY, DEC. 3, 1833.

DEAR BROTHER,—You have kindly requested that our friendship be not destroyed by distance. To keep the chain of friendship bright at both ends, I will write, and you shall read 'the impressions of a Traveller in the West.' From this, you cannot expect any thing more than superficial sketches, and faint emotions; because I have not seen *the West*.

He who visits Cincinnati and Lexington, and returns home, having spent but 17 days west of the mountains; may well compare himself to a microscopic insect which has traversed with mighty toil, its square inch on the rim of an immense basin, and then attempts to describe all its wonders. Excuse me therefore from sketches of scenery; from computations about future population and political influence in the Valley. When we commune on this topic, let us refer to that part of Dr. Drake's address, in which this picture breathed and bloomed beneath his magic pencil. But of some things we may speak after slight observation. Some mistakes of many eastern men may be pointed out.

1. *The idea, that the West is a very good place for men who find it difficult to obtain settlements here.* It is a mistake with regard to their comfort, respectability and usefulness. It is true, you have not as great a proportion of educated mind as we have. Your population have not as much leisure for reading; your common school system is not as efficient nor extensive. But your second and third rank men have a marked degree of mental activity, enterprise and shrewdness; while your leading minds can be met and moulded only by minds of the highest qualifications. Let no man fear, nor let his friends fear, that any of his talent for doing good must necessarily be unemployed there. In fact, no philanthropist, can view that wide and important opening field and consent to remain here, on any other condition than that he shall exert his strongest powers to induce this section of our country to aid that. Some who had never been among you, wondered that Beecher, Mellvaine, and Parker, should abandon such important fields of labor to labor among a more scattered population, and away from the fountain heads of moral influence. But I am persuaded, that when any friend of true religion has visited you, and learned something of the condition and prospects of your country, his heart will experience an oppressive anxiety, which can only be relieved by observing what God is doing there to secure a strong and salutary influence. It is not merely that your extensive territory and fertile soil must ultimately sustain the numerical majority of our population; but that the tide of emigration, rolls so full and rapid, and bears so much foreign and anti-christian influence on its bosom. We may talk or dream about it at a distance; but to feel its importance, reflection, if not observation is needed. The older states will soon begin to feel a moral tide setting back upon them. A resistless pressure will be gathering strength. An European and anti-christian influence may come out of the West, whether insidious or overwhelming, alike destructive to the purity of our political institutions as subversive of our religion and morality. There must now be rolled over those beautiful valleys, and even to the tops of those mountains, through the channels of those mighty rivers, and over the bosom of the lakes, a tide of educated, American or Americanized mind. The Macedonian cry of the West is loud and piercing; and I must confess, that when I hear it, I rejoice to see the east sending some of its strongest men, that Lane, and Kenyon, and Jacksonville, &c. colleges may be well sustained. To brother Parker, I cheerfully say, Go, brother; ours is the sacrifice; the gain is to our country and to the great interests of Religion, Science, and Freedom. The east must rejoice to send her ablest men to assist your momentous efforts. And men whose deficiences in piety and intellectual qualifications make them useless here, must not go to burden the cause there. And in connexion with this, another topic has much affected me—It is;

2. *The subject of Emigration.* Having already expressed some thoughts in an address delivered among you, I will only add, that it is time this subject was viewed in more of a missionary and less of a secular light, by the whole church.—Parents surely violate their duties to their children, when merely for the sake of becoming possessed of more property, they carry them away from the institutions of learning and religion, and place them in an uncultivated, irreligious community, where sabbath-breaking, profaneness, obscenity and intemperance form a moral atmosphere as completely enveloping them as the air they breathe; nor is the case improved when they settle in the heart of a forest, upon which no Sabbath light arises; where no schoolmaster comes; and where the sustenance of animal nature, and the gratification of its propensities must necessarily become predominant objects of pursuit. In many a western village where irreligion gives tone to the manners and sentiments of the community, you may find sunken in all the gloom and guilt and desperateness of backsliding, many a backslider, who went out like Lot, because the land was rich and well watered; and who like him, have not stemmed the torrent of secular adventure and impiety which must naturally mark the first history of such a country. Yea, there are more painful and guilty cases. Some villages, now the strong holds of intemperance, profaneness and contempt for religion, were planted by those who across the mountains had sworn to the Lord, and who there had faithfully sustained the character and exerted the appropriate influence of Christ's disciples. But when they emigrated to the west, they did not acknowledge God in all their ways; they did not determine the great question in reference to their responsibilities to God, to society, to their children and their children's children; but simply as a question of pecuniary profit and loss. The consequence has been, the family altar was not erected at Bethel. Like Abraham, they went into the land where God would give them a numerous seed, but unlike Abraham, they did not call upon the name of the Lord. Had they bowed their knee, and prostrated their souls, the moment they reached the spot of their future residence; had the patriarch priest assembled his household, and reminded them of all the way in which they had been led by the Lord's mercy; had he surveyed the possibilities of the future, pointed out the privations and the temptations incidental to their situation; had he, with a heart overwhelmed by emotions of gratitude for the past and solicitude for the future, plead the promises of the covenant with Abraham's God, and manifested to God and his children, that his main anxieties regarded their spiritual interests and their moral influence; had every settler thus begun and thus continued, you would not have heard, at this day, of the extensive regions destitute of religious privileges. Understand me: I speak not as if a man is any worse or better because he is on this or that side of the mountains. I have no sympathy on the one hand, with those who rant about the heathenism of the west, nor with western men on the other, who are so very sensitive as not to allow that their peculiar history has been unfavorable to the progress of religion. I think this point important for the consideration of the two classes: if fairly presented, it may awaken the conscience of some poor guilty backslider, who sighs to think of the days in his father's house, when 'there was bread enough, and to spare;' but now find poverty and leanness and unsatisfied hunger for the bread of life in a far country:' and it should be strongly exhibited to them who are about to emigrate from this region.—It not only appears to me proper, but to be consistent with the great scheme of Providence, for christian families in the east, who feel a desire to widen the sphere of their usefulness, to form a missionary party, and join with such numbers, and with such well arranged measures, that they can secure at once, on their settlement, a church, a minister, a set of week-day and Sabbath schools, and thus become 'the salt of the earth, and the light of the world.' May not many families, now limited in their usefulness by peculiar circumstances, go out, like their Pilgrim fathers; and thus open fountains of streams, which shall make the desert rejoice.

Answer me, and if not burdensome to you, I will reply.

Your brother and fellow-laborer in the kingdom of Jesus Christ, E. N. KIRK.

"NO MAN LIVETH TO HIMSELF."—Mr. Normand Smith, Jr. of this city, whose death was mentioned in our paper 2 or 3 weeks ago, after making provision for his family, has we understand, by his will, bequethed

To Amer. Board of Com. for For. Miss.	$3000
To American Home Missionary Society.	2000
To American Bible Society,	1000
To American Tract Society,	1000
To American Education Society,	1000
To American Sunday School Union,	1000

He has also made these Societies residuary Legatees of his estate, from which bequest it is believed, they will realize more than the amount of the specific legacies above named.

He had but recently subscribed $200 for the erection of a meeting house for the Free Congregational Church, of which he was a member, and left them in addition about $1400. He also made a number of bequests to his friends, and to several charitable Institutions in this city, to wit:

To the Retreat for the Insane,	$300
To the Female Beneficent Society,	200
To the Orphan Asylum,	200
For the benefit of the Widow's Society,	100

Mr. Smith did not, like many others, hoard his property during life, and consent to yield a portion for benevolent objects, only when unable longer to retain it; but feeling that he was merely a steward of what he had received, he has ever been an example to young men, of judicious and liberal charity, and for many years has been active in every good work. He was a mechanic, who acquired his property, by his own industry, and died at the age of 35 years.

Amiable in his disposition, upright in his dealings, and truly christian in his life, he was universally respected and esteemed.—*Conn. Observer.*

For the Western Luminary.

THE TEACHER, *or moral influences employed in the instruction and government of the Young;* By Jacob Abbot—Boston: Peirce & Parker 1833, pp. 202—12mo.

MR. EDITOR,—Permit me through the medium of your columns, to call the attention of Teachers and Parents to the volume of which I have placed the title above. The work is not made up of the idle dreams of a hair-brained theorist, but of the sober thoughts of an experienced and philosophical teacher. Some parts of the author's plan may not be exactly adapted to the present state of society here, but the main principles of his book are peculiarly suited to every condition of Society. His remarks on government should be read not only by teachers, but by parents and all whose province it is to govern the mind. But the best recommendation of the work will be one or two extracts, showing the style in which it is written, as well as some of the principles of the author. The first extract I make, is under the head of "Moral Discipline."

"In endeavouring to correct the faults of your pupils, do not, as many teachers do, seize only upon *those particular cases* of transgression, which may happen to come under your notice. These individual instances are very few, probably, compared with the whole number of faults, against which you ought to exert an influence. And though you perhaps ought to neglect those, which may accidentally come under your notice, yet the observing and punishing such cases, is a very small part of your duty.

You accidently hear, I will suppose, as you are walking home from school, two of your boys in earnest conversation, and one of them uses profane language. Now, the course to be pursued in such a case, is most evidently, not to call the boy to you, the next day, and punish him, and there let the matter rest. This would perhaps be better than nothing. But the chief impression which it would make upon the other scholars, would be, "I must take care how I *let the master hear me* use such language again." A wise teacher, who takes enlarged and extended views of his duty, in regard to the moral progress of his pupils, would act very differently. He would look at the whole subject. "Does this fault," he would say to himself, "prevail among my pupils! If so, how extensively! It is comparatively of little consequence to punish the particular transgression. The great point is, to devise some plan to reach the whole evil, and to correct it, if possible.

In one case, where such a circumstance occurred, the teacher managed it most successfully, in the following way.

He said nothing to the boy, and in fact, the boy did not know that he was overheard. He allowed a day or two to elapse, so that the conversation might be forgotten, and then took an opportunity, one day, after school, when all things had gone on pleasantly, and the school was about to be closed, to bring forward the whole subject. He told the boys that he had something to say to them, after they had laid by their books, and were ready to go. The desks were soon closed, and every face in the room was turned towards the master, with a look of fixed attention. It was almost evening. The sun had gone down. The boy's labors were over. The day was done, and their minds were at rest, and every thing was favorable for making a deep and permanent impression.

"A few days ago," says the teacher, when all was still, "I accidentally overheard some conversation between two of the boys of this school, and one of them swore."

There was a pause.

"Perhaps you expect that I am now going to call the boy out, and punish him. Is that what I ought to do!"

There was no answer.

"I think a boy who uses bad language of any kind, does what he knows is wrong. He breaks God's commands. He does what he knows would be disobeasing to his parents, and he sets a bad example. He does wrong, therefore, and justly deserves punishment."

There were, of course, many boys, who felt that they were in danger. Every one, who had used profane language, was aware that he might be the one, who had been overheard, and, of course, all were deeply interested in what the teacher was saying.

"He might, I say," continued the teacher, "justly be punished, but I am not going to punish him; for if I should, I am afraid that it would only make him a little more careful hereafter, not to commit this sin when I could possibly be within hearing, instead of persuading him, as I wish to, to avoid such a sin, in future, altogether. I am satisfied that that boy would be far happier, even in this world, if he would make it a principle always to do his duty, and never, in any case, to do wrong. And then when I think how soon he, and all of us will be in another world, where we shall all be judged for what we do here, I feel strongly desirous of persuading him to abandon entirely this practice. I am afraid that punishing him now, would not do that."

"Besides," continues the teacher, "*I think* it very probable that there are many *other boys* in this school, who are sometimes guilty of this fault, and I have thought that it would be a great deal better and happier for us all, if, instead of punishing this particular boy, whom I have accidentally overheard, and who probably is not more to blame than many other boys in school, I should bring up the whole subject, and endeavor to persuade all to reform."

I am aware that there are, unfortunately, in our country, a great many teachers, from whose lips, such an appeal as this, would be wholly in vain. The man who is accustomed to scold, and storm, and punish, with unsparing severity, every transgression under the influence of irritation and anger, must not expect that he can win over his pupils to confidence in him, and to the principles of duty, by a word. But such an appeal will not be lost, when it comes from a man, whose daily and habitual management corresponds with it. But to return to the story.

The teacher made some farther remarks, explaining the nature of the sin, not in the language of execration, and affected abhorrence, but calmly, temperately, and without any disposition to make the worst of the occurrence which had taken place. In concluding what he said, he addressed the boys as follows.

"Now boys, the question is, do you wish to abandon this habit, or not; if you do, all is well. I shall immediately forget all the past, and will do all I can to help you resist and overcome temptation in future. But all I can do, is, only to help you; and the first thing to be done, if you wish to engage in this work of reform, is, to acknowledge your fault; and I should like to know how many are willing to do this."

"I wish all those who are willing, to tell me

whether they use profane language, would rise."

Every individual but one, rose.

"I am very glad to see so large a number," said the teacher; "and I hope you will find that the work of confessing and forsaking your faults, is, on the whole, a pleasant, not painful business. Now those who can truly and honestly say, that they never do use profance language, of any kind, may take their seats."

Three only, of the whole number; which consisted of not far from 20, sat down. It was in a sea-port town, where the temptation to yield to this vice is even greater, than it would be, in the interior of our country, supposed possible.

"Those who are now standing," pursued the teacher, "admit that they do, sometimes at least, commit this sin. I suppose all, however, are determined to reform; for I do not know what else should induce you to rise and acknowledge it here, unless it is a desire, hereafter to break yourselves of the habit. But do you suppose that it will be enough for you merely to resolve here, that you will reform!

"No sir," said the boys.

"Why! If you now sincerely determine never more to use a profane word, will you not easily avoid it!"

The boys were silent. Some said faintly, "No sir."

"It will not be easy for you to avoid the sin hereafter," continued the teacher, "even if you do now, sincerely and resolutely, determine to do so. You have formed the habit of sin, and the habit will not be easily overcome. But I have detained you long enough now. I will try to devise some method, by which you may carry your plan into effect, and tomorrow I will tell you what it is."

So they were dismissed for the day. The pleasant countenance and cheerful tone of the teacher conveying to them the impression, that they were engaging in the common effort to accomplish a most desirable purpose, in which they were to receive the teacher's help; not that he was pursuing them, with threatening and punishment, into the forbidden practice into which they had wickedly strayed. Great caution is however, in such a case, necessary, to guard against the danger, that the teacher, in attempting to avoid the tones of irritation and anger, should so speak of the sin, as to blunt their sense of its guilt, and to lull their consciences into a slumber.

At the appointed time, on the following day, the subject was again brought before the school, and some plans proposed, by which the resolutions now formed, might be more certainly kept. These plans were readily and cheerfully adopted by the boys, and in a short time, the vice of profaneness, was, in a great degree, banished from the school. This whole account is substantially fact.

I hope the reader will keep in mind the object of the above illustration, which is to show, that it is the true policy of the teacher, not to waste his time and strength, in contending against *such accidental instances* of transgression, as may chance to fall under his notice, but to take an enlarged and extended view of the whole ground, endeavouring to remove *whole classes of faults*,—to elevate and improve *multitudes together*.

By these means, his labors will not only be more effectual, but far more pleasant. You cannot come into collision with an individual scholar, to punish him for a mischievous spirit, or even to rebuke him for some single act, by which he has given you trouble, without an uncomfortable and uneasy feeling, which makes, in ordinary cases, the discipline of a school, the most unpleasant part of a teacher's duty. But you can plan a campaign against a whole class of faults, and put into operation a system of measures to correct them, and watch from day to day the operation of that system, with all the spirit and interest of a game. It is in fact a game, where your ingenuity and moral power are brought into the field, in opposition to the evil tendencies of the hearts which are under your influence. You will notice the success or the failure of the means you may put into operation, with all the interest with which the experimental philosopher observes the curious processes he guides; though your interest may be much purer and higher; for he works upon matter, but you are experimenting upon mind.

Remember then, as, for the first time, you take your new station, that it is not your duty, simply to watch with an eagle eye for those accidental instances of transgression, which may chance to fall under your notice. You are to look over the whole ground. You are to make yourself acquainted, as soon as possible, with the classes of character, and classes of faults, which may prevail in your dominions, and to form deliberate and well digested plans, for improving the one and correcting the other.

And this is to be the course pursued, not only with great delinquencies, such as those to which I have already alluded, but to every little transgression against the rules of order and propriety. You can correct them far more easily and pleasantly in the mass, than in detail."

The only other quotation which I shall make, is under the head of "Scheming." The remarks are so applicable to some *would-be* great men of our times, that I cannot forbear inserting them here.

"The best teachers in our country, or rather those who might be the best, lose a great deal of their time and endanger, or perhaps, entirely destroy their hopes of success, by a scheming spirit, which is always reaching forward to something new. One has in his mind, some new school book, by which Arithmetic, Grammar or Geography are to be taught with unexampled rapidity,—and his own purse to be filled in a much more easy way, than by waiting for the rewards of patient industry. Another has the plan of a school, bringing into operation new principles of management or instruction, which he is to establish on some favored spot, and which is to become in a few years a second Hofwyl. Another has some royal road to learning, and though he is trammelled and held down by what he calls the ignorance and stupidity of his Trustees or his School Committee, yet if he could fairly put his principles and methods to the test, he is certain of advancing the science of Education half a century at least, at a single leap.

In the case we are supposing however, we will imagine that the teacher does not do this. He fancies that he has made an important discovery, and begins to inquire whether the *principle* as he calls it, cannot be applied to some other studies. He goes to philosophizing upon it, and can find many reasons why knowledge received through the ear makes a more ready and lasting impression, than when it comes through the eye. He tries to apply the method to Arithmetic and Geography, and in a short time is forming plans for the complete metamorphosis of his school. When engaged in hearing a recitation, his mind is distracted with his schemes and plans; and instead of devoting his attention fully to the work he may have in hand, his thoughts are wandering continually to new schemes and fancied improvements, which agitate and perplex him, and which elude his efforts to give them a distinct and definite form. He thinks he must however, carry out his *prin iple*. He thinks of its applicability to a thousand other cases. He revolves, over and over again in his mind, plans for changing the whole arrangement of his school. He is again and again lost in perplexity, his mind is engrossed and distracted, and his present duties are performed with no interest, and consequently with little spirit or success."

In conclusion I would say that the work is for sale at Mr. Skillman's Book Store, where I hope all teachers will at least do themselves the favor to call and purchase.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JANUARY 8, 1834.

Metaphysical Speculation.

Metaphysical speculations on practical religious doctrines, are often highly pernicious. The growing fondness for such speculations at the present day, bodes no good to the cause of truth. The intellect of man is a noble endowment; and pre-eminently fitted for the purposes designed by its Creator. But when the possessor of this precious gift, forgetful of that modesty and humility which should ever accompany his inquiries after truth, recklessly launches forth upon the ocean of speculation, confident of his powers, it should create no surprise, if his voyage unfortunately terminate like that of the self-confident mariner who would madly attempt to navagate the vast ocean, without rudder or ballast.

If the common sense of mankind would condemn the course of the latter as most irrational and ill-advised, that of the former should not be regarded in a more favorable point of view. And if the voyage of the mariner, thus foolishly blinded by an inordinate opinion of his own skill, and a vain desire for distinction among his fellows, would naturally be supposed to be fraught with peril and to terminate in shipwreck, no less are the same melancholy results to be expected from the course of the self-confident speculator upon the precious truths of the word of God.

A vain philosophy has been the bane of the church of Christ, ever since its establishment. How numerous are the instances in which the high and noble faculties mercifully granted to man by Jehovah, have been employed in philosophizing and refining upon his own blessed truth, until sin and holiness have almost been made to appear to have but a nominal existence in the world! So dangerous is it to leave the plain, simple, obvious truths of the gospel, to wander in the mist and fogs of metaphysical speculation.

Gradual Abolition Society.

A considerable portion of our paper to-day is occupied with the Address of the Society recently organized in this city, for "the gradual relief of the state from slavery." This address is replete with thoughts which should be seriously pondered by every citizen of the commonwealth. If the reasoning and facts contained in this able paper have their due influence on the public mind, many erroneous impressions will be removed respecting the object of this Society and the means relied on by its friends for its ultimate consummation. But we will let the Address speak for itself. We invite the reader's special attention to it.

Consumption of Ardent Spirits in Great Britain.

A document has recently fallen into our hands, containing statistical statements from a pamphlet recently published in England, in which an elaborate view is given of the temperance of the different classes of English society.

The writer of the English pamphlet appears to have had recourse to parliamentary documents, and other necessary sources of information, and to have devoted much time and labor to the subject. The result of his detailed and seemingly impartial investigation is, in one respect, just the opposite of what we should have supposed. We allude to the fact he has brought to light, that the greatest drinkers in Great Britain and Ireland are not the *operatives*, but the *upper and middle classes*.

Among his statistics, the writer shows, that the total consumption of ardent spirit in the United Kingdom, for 1830, was 71,900,579 imperial gallons. The cost of this is estimated at £43,194,246.

Latest from Liberia.

The brig *Sciot*, arrived at Salem a few days since, from Cape Mesurado. She left Liberia on the 25th of November. The Governor of the Colony, Joseph Mechlin, Esq. is a passenger in the Sciot.

The present prospects of the Colony are represented as being very flattering, particularly with respect to morals and religion. The schools are said to be well attended, and the people appear to be contented with their situation. We mentioned some time since, that the Rev. J. B. Pinney had been appointed temporary Governor of the Colony. From the feeble state of Gov. Mechlin's health, we presume he does not contemplate a return to Liberia, at least for the present. Mr. Pinney's appointment appears to have given general satisfaction.

The Child's Newspaper.

In accordance with the request of the Cincinnati Sunday School Union, Messrs. Corey & Fairbank, Publishers and Booksellers of Cincinnati, have issued proposals for a periodical publication, with the above title. It is to be edited by the Rev. Thomas Brainerd, editor of the Cincinnati Journal, with the assistance of the Rev. B. P. Aydelotte.

The work is to be issued the first week in January, on a half sheet super-royal, and published regularly hereafter, semi-monthly. Price $1 a year for a single copy; for 4 copies $3; for 7 copies $5; for 15 copies $10.

FIRE!—Between four and five o'clock, on Sabbath morning last, our citizens were aroused from their slumbers, by the alarming cry of fire. The fire originated in the large brick building on Main Street, occupied by Mr. W. J. Estes, as a Saddler's shop. Although the weather was exceedingly cold, and one of the engines was unfit for service, yet through the truly praiseworthy exertions of the members of the fire companies and other citizens, the fire did not extend its ravages beyond the building in which it originated. The service rendered by the Union fire company and the performance of their new engine, "*Kentuckian*," commanded by Col. Stephens, are spoken of in the highest terms. Without the aid of this superior engine, which was received here only a few weeks ago, it is thought a great portion of the square must have been destroyed. We have not heard an estimate of the loss.

GOVERNOR'S MESSAGE.—The pressure of other important matter prevents us from giving the Governor's Message entire, in to-day's paper. In lieu of doing so, we present a synopsis of its contents, from another paper. As most of our subscribers within the state have procured the message before this from other sources, we presume its omission will not cause disappointment.

City Election.

The election for city officers was held in the respective wards on Saturday last. The following gentlemen were elected:

Mayor—Charlton Hunt. *Councilmen*—Ward No. 1, Messrs. Todd, Poindexter and Leavy; in Ward No. 2, Messrs. Oldham, Gough and Hamilton; in Ward No. 3, Messrs. Hart and Williams, one vacancy; in Ward No. 4, Messrs. Postlethwaite, M'Kinney and Harrison.

Miscellaneous Items.

The first colored emigrants for Cape Palmas, the new settlement of the Maryland Colonization Society, left Baltimore, recently, in the brig Ann.

The extensive house of Baring & Brothers of London, are embarking largely in the China trade. They have banished ardent spirits from their vessels, and substituted coffee in its stead.

Nearly *a thousand* physicians from all parts of the country, have sent in their names to the declaration of the seventy-five physicians of Boston, "that ardent spirit is always hurtful—and is the fruitful cause of disease and death."

Four hundred of the ablest physicians of Great Britain and Ireland, have certified to the declaration against ardent spirits, as useless and hurtful.

The New York State Temperance Society have resolved to add to their present periodical publications a monthly sheet, to be entitled The "American Temperance Intelligencer."

In a statistical table of Tennessee, recently prepared by the Secretary of State, the population of the State is estimated at 861,902; of whom 595,744 are whites.

It is stated in the last number of the American Quarterly Register, that the whole number of Missionaries in the world is about 560. About 340 of these are supported by different English Societies. The Germans support about 90. The Americans about 120; 50 of whom are among the Indians of our own continent.

The Temperance Almanac for 1834, and a copy of the interesting Tract, entitled "My Mother's Gold Ring," are to be distributed in every family in the city of Albany, N. Y. through the liberality of the Hon. Stephen Van Rensselaer.

The property belonging to Harvard University, Mass. exclusive of the College buildings, Library, &c. according to the Treasurer's Report for 1833, amounts to $450,814.

Public meetings have been held at Richmond Va., on the subject of the great increase recently in the elopement of slaves. Applications for measures of greater security have been made to the Legislature.

A large company is now forming in London for the purpose of establishing coaches to convey passengers and merchandize by steam, on the common turnpike roads.

A royal medal of fifty guineas, has been voted, by the London Geographical Society, to the intrepid Captain Ross, for his late discoveries in the arctic regions.

The following is the concluding part of a letter to the Editor, from an esteemed clerical brother, under date of

ATHENS, TENN., Dec. 13, 1833.

"East Tennessee has felt the awakening power of Jehovah's right arm stretched out in mercy and goodness, getting victory and honor, and glory, during all the past summer and autumn. Our whole land has been brought to rejoice in a greater or less degree. And the triumphs of new-born souls have been borne upon the wings of every wind. Mountain top has proclaimed to mountain top the joys of salvation, and the vallies have been vocal with the praises of the Most High. Winter has come—but mild and pleasant. May no moral winter ever come again in this land;—but may the church move on from triumph to triumph until everlasting victory shall perch upon her banners, and the whole earth own the Lord that He is God."

From the Commonwealth.

The General Assembly of Kentucky.

This body convened at the Capitol in Frankfort on Tuesday the 31st of December. The Senate was called to order by the Lieut. Governor, (the honorable Jas. T. Morehead,) and the House was organized by electing James Stonestreet, Esq. as Principal Clerk; B. R. Pollard, Esq. Assistant Clerk; Col. Anthony Crockett, Sergeant-at-arms, and L. Bachelor, Door-keeper. All the officers were elected without opposition with the exception of assistant clerk.

The House of Representatives was called to order by R. S. Todd, Esq. (former clerk of the House,) and a quorum being present, an election was gone into for the Speaker of the House during the present session. In the selection of this officer much time was consumed and a number of ballots held before the Speaker was elected. Although there was much difficulty in making a choice the greatest harmony and good feeling prevailed. Col. *Richard B. New*, of the county of Todd, was, on Wednesday the second day of the session, declared upon the 16th ballot, duly elected Speaker, and on taking the Chair returned to the House his sincere thanks for the honour conferred on him. His address was appropriate and delivered in a handsome manner, and was very favorably received.

Col. Richard B. New, of Todd; Col. Leslie Combs, of Fayette; John L. Helm, of Hardin, and Sherrod Williams, of Wayne, were nominated for Speaker; and after 16 ballotings the following was the result: New, 56; Combs, 38.

Mr. R. S. Todd was then put in nomination for the office of principal clerk, and there being no opposition, was declared to be unanimously elected.

Mr. Joseph Gray (having no opposition,) was declared duly elected Sergeant-at-Arms.

Mr. W. B. Holeman was elected Door-keeper upon the first Ballot.

Alfred M. Wigginton was elected assistant clerk of the House of Representatives.

Messages were then interchanged between the two houses, communicating the information that both houses were organized, and were ready to proceed with legislative business.

The standing committees of the Senate are composed of the following members.

STANDING COMMITTEES OF THE SENATE.

Courts of Justice.—Messrs. W. Owsley, Fleming, Guthrie, Chinn, Willis, Conner and James.

Propositions and Grievances.—Messrs. Daviess, Cunningham, Beaseman, Roberts, M'Donald, James, and Murrell.

Privileges and Elections.—Messrs. Parks, Gholson, H. Owsley, Sisk, Gilbert.

Religion.—Messrs. Wingate, H. Owsley, Boyd, Dejarnatt and Dougherty.

Internal Improvements.—Messrs. Clark, Brown, Southgate, Grider, Heady, Griffith and Harris.

Finance.—Messrs. Taylor, Guthrie, Gholson, Bramlette.

Education.—Messrs. Roberts, Bibb, Coffey, Young and Nuttall.

Penitentiary.—Messrs. Brown, Southgate, Harris, Beaseman, M'Henry.

Enrolments.—Messrs. Prince, Conner and Dougherty.

Congressional.

IN SENATE.—*Monday, Dec.* 16.—The Vice President of the United States appeared, was conducted to the chair by the President pro tem, and upon calling the Senate to order delivered an address.

Dec. 19.—Mr. Clay presented a petition praying for legislation against accidents in steam-boats. It was referred to the Committee on Naval Affairs.

Mr. Grundy offered three resolutions, which were adopted, to institute a full enquiry into the financial concerns and management of the General Post Office.

MONDAY, December 23.

A number of petitions and resolutions were presented and referred. The resolution offered by Mr. Webster in relation to Steam Boat accidents, and their prevention was taken up, and explained by the mover and agreed to.

TUESDAY, December 24.

A number of private bills were reported and referred. Mr. Kent of Maryland, asked, and obtained leave to introduce the following Joint Resolution, which was read a first time, ordered to a second reading and to be printed:

"*Resolved, by the Senate and House of Representatives of the United States of America, in Congress assembled, two-thirds of both Houses concurring*, That the following article be proposed to the Legislature of the several States, as an amendment to the Constitution of the United States, which, when ratified by three-fourths of the said Legislatures, shall be valid as part of the Constitution:

When a bill, which, having passed the Senate and House of Representatives, shall be returned by the President of the United States, with his objections, upon the reconsideration hereof, a majority of all the members elected to each House shall again pass such bill, notwithstanding the objections of the President, it shall become a law, and the requisition of two-thirds in such a case, according to the existing Constitution, is revoked." The Senate, then adjourned over to Thursday.

HOUSE OF REPRESENTATIVES.—*Monday Dec.* 16.—The question of reconsidering a vote of the House, by which the Report of the Secretary of the Treasury, in relation to the removal of the Deposites, had been referred to a Committee of the Whole on the state of the Union, then came up, and

Mr. C. Allan, of Kentucky, made an excellent speech against reconsideration.

The debate was continued by Mr. Beardsley, Mr. Gorham, and Mr. Polk.

Mr. Burges having obtained the floor, moved an adjournment which was carried.

Dec. 17.—The House resumed the consideration of Mr. Polk's motion to reconsider the reference of Mr. Taney's Report, on the Removal of the Deposites, to a Committee of the Whole.

Mr. Burges who had the floor, declined availing himself of the priority of right to address the House, yielded the floor to

Mr. Clayton, of Georgia, who rose for the purpose of vindicating himself from what he considered a misrepresentation on the part of Mr. Beardsley, of New York.

Mr. Speight being anxious, he said, to bring this preliminary question to a close, demanded the previous question, but the House refused to second the call—yeas 102, nays 112.

Mr. Polk then moved to refer the Report to the Committee of Ways and Means.

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Mr. M'Duffie then moved to amend the motion so as to instruct the Committee of Ways and Means to report a bill or resolution ordering the deposites of the public moneys to be henceforth made in the Bank of the United States.

Dec. 18.—Mr. Binney presented the following memorial from the Bank of the United States:

To the Senate and House of Representatives of the United States.

The Board of Directors of the Bank of the United States respectfully represent:—

That, by the Charter of the Bank, it was stipulated between the Congress of the United States and the Stockholders of the Bank of the United States, that in consideration of a full equivalent rendered by them, in money and services, they were entitled to the custody of the public moneys, which were not to be withdrawn from it, unless for reasons, of the sufficiency of which, Congress, and Congress alone was the final judge.

That the Bank has in all things faithfully performed the stipulations of the Charter.

Nevertheless, since the adjournment of Congress, the Secretary of the Treasury has issued an order on the 23th of September last, withdrawing from the possession of the Bank the Custom House Bonds deposited therein, and has subsequently transferred into certain State Banks a large portion of the public moneys then in the safe keeping of the Bank, with the purpose of making them hereafter the permanent depositories of the public revenue.

The Board of Directors therefore deem it their duty forthwith to apprise your Honourable Bodies of this violation of the chartered rights of the Stockholders, and to ask such redress therefor, as to your sense of justice may seem proper. By order of the Board,

N. BIDDLE, President
of the Bank of the United States.

Philadelphia, Dec. 9th, 1833.

The motion to lay the memorial on the table was rejected—yeas 80, nays 123—and Mr. Polk made a motion to refer it to the Committee of Ways and Means.

The memorial was then referred to the Committee of Ways and Means, and ordered to be printed.

In the House of Representatives, after a variety of resolutions had been offered and agreed to, the House took up a number of Engrossed Bills, which were read a third time, passed, and ordered to be sent to the Senate for concurrence, and the House then adjourned over to Friday.

☞ "*A Subscriber*" is in type; but is unavoidably postponed till next week.

Married,

In Owen county, on the 25th December, by the Rev. Cornelius Duvall, Mr. GREENE THRELKELD to SARAH—Also, Mr. JOHN MARSTON to ELIZA ANN, daughters of Cyrus Wingate, Esq. of Owen county.

OBITUARY.

COMMUNICATED.

DIED—On the evening of the 20th ult., at the residence of Col. Benj'n. Taylor, near this city, Col. *Joseph Neville Cotton*, of Versailles, Woodford county, in the 26th year of his age. A sketch of the life and manners of this amiable young man, is scarcely necessary, as the recollections of them are, and will long be fresh on the minds of his numerous friends and acquaintances. Not unprepared, as it is confidently believed, for his eventful change, he was cut off in the bloom of life and in the midst of the most cheering prospects, as a warning to others. Possessed of every amiable virtue and blest with affluence, he was well prepared both to enjoy life himself, and to contribute in no ordinary degree to the enjoyment of others. Sensible, however, of the transient nature of life and all things earthly, he devoted much of his time to the investigation of the hopes of mortals beyond the grave. Disinclined to credit the light and sceptical philosophy of some, and the more gloomy and terrible fatality of others, shuddering at the apprehension of a gloomy annihilation, and fearing the issue of the pleasing visions of hope unbased upon certain truth, he took the Bible for his guide, and by the light of inspiration, investigated his claims and the foundation of his prospects for future enjoyment. The issue of his efforts was most happy. Committing himself and his eternal interests to one who is mighty and able to save, he had the tests of his acceptance in a peaceful conscience, and the assurance of his salvation in the fulness of his hope. He died, leaving strong testimony of his entering upon a blessed immortality. His spirit, it is humbly hoped, is now in heaven; while all that was mortal of Joseph Neville Cotton, lies in the family vault in the town of Versailles. His memory will long be embalmed in the tenderest recollections of those who knew him. May they be prepared to enjoy with him a blessed immmortality. M.

DIED—In this city yesterday morning, at an advanced age, Mrs. SARAH TROTTER, relict of the late George Trotter, Esq. of this city.

On Thursday night last, Mrs. EMILY WHITNEY, wife of Dr. W. W. Whitney.

Foreign Missions.

A. T. Skillman acknowledges the receipt of Twenty Dollars from the Springfield church, in Washington county, Ky.; being Monthly Concert collections, to aid in supporting Rev. Wm. Alexander at the Sandwich Islands.

General Assembly's Board of Missions.

A. T. Skillman acknowledges the receipt of Three Dollars from Mr. Jacob Fullenwider, of Shelby county, Ky., for the General Assembly's Board of Missions.

The next regular meeting of the *Fayette county Association of Teachers*, will be held in the School Room of Mr. Culver, in the Grand Masonic Hall; on Saturday the 10th inst. The question before the Association for discussion, is, the Proper mode of Discipline for Schools.

The Teachers of the county are respectfully invited to attend.

Lexington, Jan. 7th, 1833.

Imitation Canton China.

JUST RECEIVED,

By JAMES & BROTHER.

(Crockery and Glass Warehouse.)

A splendid assortment of the above elegant and cheap article, either by the piece or complete Dinner Setts. These goods are very beautiful, and those persons who have incomplete setts of Canton China, can supply themselves with an article as rich and much cheaper.

Lexington, Jan. 8, 1834. 26-tf

REMOVAL.

DRS. J. C. & S. B. RICHARDSON,

HAVE removed their Office and Shop to their new brick building on the east side of Upper Street, a few doors above the lower end of the Market House and near the residence of Richard Higgins, Esq., where they will be ready to serve their friends and the public generally, in City and country.

Lexington, January 1, 1834. 25-tf.

NOTICE.

ON Thursday, the 27th day of February, 1834, the undersigned, as Trustees of the town of Lebanon, will proceed to sell about 70 Quarter Acre Lots, and 10 Half Acre Lots, being part of the lands of Richard Forrest, added to said town. Bond and approved security will be required of the purchasers.

JOHN M. GRAHAM,
THOMAS JACKSON,
WM. A. WORTHEN,
ROBERT MATINGLY,
JOHN SHUCK. } *Trustees.*

Lebanon, Ky., Dec. 25, 1833. 24-tds

A FARM TO R[illegible]

I WISH to rent my Farm, about six miles from Lexington, near the turnpike bridge. It is well calculated, from the advantages of water and pastures, for a stock farm; about 135 acres cleared, 12 or 15 of which is excellent hemp ground. For further particulars enquire at Mr. James Coleman's, in Lexington.

MARY PARKER.

November 27, 1833. 20-tf

RICH CUT GLASS.

JUST RECEIVED,

BY JAMES & BROTHER,

(Crockery Warehouse,)

AN Assortment of CUT GLASS, comprising many rich and desirable articles, viz: Decanters, Wines, Tumblers, Pitchers, Goblets, Dishes, Saucers, Salts, Celeries, Butter Tubs, &c.

These goods are very elegant, and the best assortment ever offered to the public, and afford the purchaser a fine selection from a variety of splendid and new patterns. Housekeepers and those preparing, will find, in a short time, at our warehouse, almost every article necessary for a complete fit out.

Lexington, Dec. 25, 1833. 24-6w

TO WOOL AND COTTON CARDERS.

BY *arrangements lately made with one of the most celebrated Manufacturers of Machine Cards in New England, the undersigned have been enabled to reduce the price of* MACHINE CARDS AND FILLETING, *to*

$1 62½

This uncommonly low price per square foot reduces 1¼ inch fillet to 21 cents the running foot, and 1 inch fillet to 13½ cents the running foot. A good supply always on hand, and orders received for the Manufacturer for any size or number, and filled at a short notice.

STEPHENS, WINSLOW & STEPHENS,
Main street, Lexington, Ky.

December 25, 1833. 24-3m

NOTICE.

TO THE HEMP-GROWERS OF KY.

THOSE gentlemen who intend to use the East Tennessee HEMP-CUTTER, are advised to roll their land, as in that case, the Hemp can be cut nearly even with the ground, at the rate of eight to ten acres per day. This machine is of very simple construction—not liable to get out of repair,—throws the Hemp in a regular manner, and easy to be taken up.

The Hemp Cutter is a very valuable labor saving machine, and is recommended with the same confidence that the experienced farmer would recommend the most approved plough; and will be quite as satisfactory in its operations. This machine will be exhibited on the farm on which the Rev. N. H. HALL resides, near Lexington, early in the season. The price of a patent for *one* Machine will be $50. Arrangements will be made to give the growers of Hemp an opportunity to procure the Machine in time for the next Hemp harvest.

THOMAS A. ANDERSON, M. D.

Lexington, Jan. 1, 1833. 25—tf

ALL TASTES SUITED.

THE subscribers, being encouraged by the very liberal patronage they have met with, during the past season, are induced to make such an arrangement of their stock and establishment as will enable them to suit all who will call at the *Old Stand, Corner of Main and Main-Cross Streets*, with

HATS,

Which for style, durability, and texture, will compare with any in the Union. We flatter ourselves that we now afford an opportunity to all who are disposed to encourage *Home Manufacture*, to deal where they may consult good taste and economy, without encroaching on either, as we are determined to keep

A Good Assortment,

And will be undersold by no vender in the city. Merchants, and other wholesale dealers, we hope will find it to their interest to call and see our assortment. As we import our Furs and Trimmings, and have also adopted all the late

Eastern Improvements,

in forming hat bodies and cleaning furs, &c., we will be enabled to manufacture as low as they can; and we are determined to sell as cheap as the manufacturers in New York or Philadelphia can the same quality of hats.

Hats made to order, of any size, form, or quality, both

WHOLESALE & RETAIL,

WITH PUNCTUALITY AND DESPATCH.

We would say to those of the trade that we have Mr. Tenney's machine for forming hat bodies in successful operation, which for its simplicity and economy is a desirable accession to every manufacturer, although he should employ but two or three hands. In confirmation of which they are advised to call and see it perform, in the event of which we feel assured they will be induced to purchase a patent right or send us their wool to be formed into felts—which we will do to their satisfaction, at $12 50 per hundred.

STEELE & TOD.

N. B.—We wish to hire a NEGRO MAN and TWO WOMEN for the ensuing year, for whom a liberal price will be given S. & T.

Lexington, Nov. 20, 1833. 19-by

JUST PUBLISHED,

And for Sale at This Office, and at A. T. Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5.

December 11, 1833.

MANSION HOUSE.

THIS Tavern, in the town of Frankfort, so well known throughout the State of Ky. and in the western country generally, has been taken on lease for a term of years by the subscriber, where he will be glad to receive patronage. STEPHEN FENWICK.

Frankfort, Dec. 25, 1833. 24-7w

NEW BOOKS!

THE RELIGIOUS SOUVENIR, by Rev. G. T. Bedell, a new and beautiful annual for 1834; The TOKEN and ATLANTIC SOUVENIR for 1834; The OFFERING for 1834; The PEARL, or Affections Gift, for 1834; Sprague on Revivals, second edition, with additional letters; Bridges on the 119th Psalm; Mrs. Holley's Texas; The Young Ladie's Sunday Book; The Boy's own Week-day Book; Fergus on Nature and Revelation; Taylor's Life of Cowper; Smith's Key to the Revelation; Smith and Dwight's Researches in Armenia; Letters to an Anxious Inquirer, by T. C. Henry, D. D; Introductory Essay by Rev. G. T. Bedell; Dr. Webster's Bible.

Just received at SKILLMAN'S *Book Store, Main Street, Lexington, Ky.*

November 4, 1833. 21-by

KENTUCKY ASYLUM

For the Deaf and Dumb

AT DANVILLE.

THE present session of this Institution commenced in September last, and will continue till the middle of July next.—Pupils are received at any time during the year. Ample provision has been made by the State of Kentucky for its indigent Deaf and Dumb; and the terms of admission to others are $100 per annum, including board and tuition. Persons having children of this unfortunate class, are earnestly requested to bring them to the Institution, that the blessings and consolations of learning and religion may be imparted to their benighted minds.

OFFICERS.

J. A. JACOBS, *Principal Teacher.*
WILLIAM D. KEER, *Assistant Teacher.*
DR. LUKE MUNSELL, *Superintendent.*
MRS. ELIZA MUNSELL, *Matron.*

Danville, Dec. 11, 1833. 23—3w

From the Religious Souvenir, for 1834.

Paul before the Areopagus.

Come to the Hill of Mars, for he is there,
That wondrous man, whose eloquence doth touch
The heart like living flame. With brow unblanch'd
And eye of fearless ardor, he confronts
That high tribunal, with its pen of flint,
Whose irreversible decree must fate
The Gentile world. All Athens gathers near—
Fickle and warm of heart, and fond of change,
And full of strangers, and of those who pass
Life in the idle toil, to hear or tell
Of some new thing. See hither throng the bands
Of Epicurus, wrapt in gorgeous robe,
Who seem with bright and eager eyes to ask,
'What will this babler say?' With front austere
Stand a dark group of stoics, sternly proud,
And predetermined to confute, but still
'Neath the deep wrinkles of their settled brow,
Lurks some unwonted gathering of their powers
As for no common foe. With angry frown
Stalk the fierce cynics, anxious to condemn,
And prompt to punish; while the patient sons
Of gentle Plato bind the listening soul
To search for wisdom, and with reason's art
Build the fair argument.
Behold the throngs
Press on the speaker, drawing still more close,
In denser circles, as his thrilling tones
Speak of the God who 'warneth every where
Men to repent,' and of that fearful day
When he shall judge the world. Loud tumult wakes,
The tide of strong emotion hoarsely swells,
And that blest voice is silenced. They have mocked
The ambassador of Heaven, and he departs
From their wild circle. But his graceful hand
Points to an altar with its mystic scroll—
'*The Unknown God.*'
Ah, Athens, is it so!
Thou who didst crown thyself with woven rays
As a divinity, and called the world
Thy pilgrim worshipper, dost thou confess
Such ignorance and shame! *The Unkown God!*
While all thy hillocks and resounding streams,
Yea, every heart that beats within thy walls,
May choose its temple and its priestly train,
Victim and garland, and appointed rite;
Thou mak'st the gods of every realm thine own,
Fostering with boundless hospitality
All forms of idle worship. Can it be
That still ye found not him who is so near
To every one of us,—in whom we live,
And move and have our being! He of whom
Thy tuneful poets spake with childish awe!
And thou Philosophy, whose art refined
Didst aim to pierce the labyrinth of Fate,
And compass with thy fine spun sophist web
This mighty universe, didst *thou* fall short
Of the Upholding Cause!
The Unknown God!
Thou who didst smile to find an awe-struck world
Crouch to thee as a pupil, wert thou blind!
Blinder than he who in his humble cot,
With hardened hand, his daily labor done,
Turneth the page of Jesus, and doth read
With toil, perchance, that the trim school-boy mocks,
Counting him in his arrogance a fool;
Yet shall this poor wayfaring man lie down
With such a hope as thou couldst never teach
Thy kinglike sages: yea, a hope that plucks
The sting from death—the victory from the grave.

L. H. S.

For the Western Luminary.

Modern Criticism; or, Modern Reviews.

Never was there a century, in the annals of the world, so fraught with improvement of every kind, so blended with those niceties peculiar to civilized and enlightened people, as is the nineteenth.

It is not our design, however, to notice all the improvements of this century, nor take into consideration all the circumstances attendant upon this age; neither will we dive or attempt to dive into the motives of those, who in such various and unthought of ways, have spread their prolific radiance over our world; but will limit our remarks to the consideration of "Modern Criticism and Modern Reviews," as they present themselves at the heels of almost every work which has, of late, been issued from the press.

It requires but a moment's reflection to convince us that these, in their incomputable numbers, are but the effusions of men of recent date, and are consequently not entitled to all that celebrity and confidence indissolubly connected with productions of more ancient origin.

This, however, need not cast a gloom over their prospects; neither does it follow that they should be stripped of the honors to which they are justly entitled; but it plainly shows that the requisite qualifications for the discharge of the duties of criticism, are entirely wanting to those who usually undertake it, viz: extensive learning, penetrating judgment, habitual familiarity with the turn of thought and phrase peculiar to writers, and a nicety of idiomatic *tact* which practice *alone* can confer.

The exercise of these faculties, (so far as they are possessed,) stimulated with the growing hope of approaching the object of research, cannot fail to be pleasing to the possessor, if we may be allowed to judge from the pleasure he manifests when he arrives at *apparent* success.

But to give a true picture of modern criticism, to dress it in its appropriate habiliments, to weigh it in even-handed balances, and neither detract nor annex, is a work which requires a more than common genius.

Man is so apt to attribute to himself more than to any person else, all those qualities which are estimable in the eyes of the world; he is so apt to think that no performances are equal, or indeed comparable to his own, that he is continually endeavoring to improve on things which have already transpired, and eclipse the exhibitions of other men with the brilliancy of his own achievements.

Critics, too, are seldom, if ever, actuated by disinterested zeal for reform in literature; nor will they sacrifice an opportunity of gaining fame for themselves to the gradual improvement of the age.

Too often, under the influence of such a motive, they are induced to employ the "microscopic eye," in eliciting or exaggerating blemishes; and if they happen to excel in satirical asperity or scornful invective, (which are the particular weapons of our modern critics,) they cannot deny themselves the exhibition of their specific excellencies, by an unnecessary display of lacerating dexterity.

Genius, therefore, with its usual accompaniments, pride and sensibility, often suppresses its exertions from fear of mockery, which no subsequent applause can repair; while phlegmatic dullness, which does not feel, and forward vanity, which fears no rebuke, continue as before, liberal of their communications, and the public must console itself with the brilliant effusions of the critic for the double injury which they create by becoming an involuntary cause.

Such are, or doubtless will be the results of that innumerable company of critics and reviewers with which this age abounds.

Not a work, for the last few years, no matter how genuine, no matter how deserving, no matter how clothed in eloquence, has ever been presented to the scrutiny of the public, that was not labeled with the labored opinion of the master spirits of modern reviewers.

We indulge the hope that our expositions of this policy, will not be thought the mere scintillations of eccentricity or the ecstasied exposure of undigested matter, but the unconta[mi]nated opinions of an unbiassed mind.

To consider man as he is; to view him at all times, in every condition and under all circumstances; to trace with care the avenues to the mind, the soarings of genius and the buoyancy of intellect, is at once a task both pleasing and instructive. And such should be the objects of every criticism—of every review.—But our reviewers almost uniformly pursue an enirely opposite course; pointing out the faults, enlarging the defects, if there are any, and creating them where they are not. The fact is, they are usually unable to distinguish between things that are excellent and those that are otherwise; and consequently in all their criticisms there is a fault which betrays not only the weakness of their minds, but their want of deep research. They seem never to have learned that to criticise well requires care the most sedulous, and labor the most indefatigable.

Every man is not endowed with those natural gifts which enable him to examine minutely and with satisfaction *even* to himself, *all* that comes within his grasp. Every man is not possessed of that punctiliousness of taste, which is so necessary to the discovery of those beauties and deformities which are the concomitant attendants upon every publication. These are discoverable only by the united powers of men in different ages of the world, whose minds are stored with useful and abundant information. Hence we adduce this conclusion, that during the eighteen centuries which have transpired, there was not sufficient learning or discrimination in the whole mass of the inhabitants of the world, to discover any faults in the productions of those days; but the little wit, sarcasm, and investigating principle, which no doubt were diffused, *at least* sparingly among mankind *then*, have since been agglomerated, and the aggregate has burst with unprecedented bountifulness over the felicitous pedants of the nineteenth century.

No wonder that the appropriate phrase, "the brilliant blaze of the nineteenth century" sounds from every quarter. No wonder that the most important transactions and productions, or rather the most important productions of men, are passed unheeded; while the minutia—the almost imperceptible—the intactible cogitations are examined, scrutinized, confuted, and condemned.

The philosophy which is displayed in all our "modern reviews" is fraught with a wisdom not common to our ancestors; it is buoyed up by a genius of which prophecy has said nothing.

We do not mean to say that men of former days were men possessed of strong, magnific, investigating minds, but we do say, that judging from the analogy of the present and the past, the men of our day are invested with *somcthing* which our fathers never had, or at least never discovered. What that *something* is, we will not presume to say, but for its exposition will only refer to the multifarious and libertine pages of modern "reviews."

Ages anterior to this were signalised with men who employed their talents for the good of mankind. But the men of this age, more magnanimous in their designs, more noble in their enterprises, more polished in their manners and having a greater regard for ease and self-preferment, than for the benefit of mankind generally, abandoning the precedaneous course, have launched their barks on streams of their own creating, and have filled their canvass with breezes hitherto unknown.

But it may be said, nay, it is often said, that these only reflect honor on the present age.—Those are the greatest benefactors to mankind who discover the easiest and less extravagant modes of living, and he is the greatest friend to literature, who can compress a number of octavo volumes into a space too narrow for commensuration. Admit that such are the facts; that such men are the friends of learning, and would it not be reasonable to conclude that all who come under their influence would instantly partake of their spirit, and the whole world become illumined with that sparkling brilliancy so plainly exemplified, and so eloquently portrayed in the exegetical misnomers of "modern reviewers?"

Would it not be a problem susceptible of solution, that in proportion as the works of authors were compressed, the people generally would partake of learning confined in so small a compass? But it has been our object to do justice to these benefactors of mankind, to exhibit as far as we have been able their proper colors, without entering deeply into their merit or delinquencies. The spirit of the age is also one which is favorable to the execution of any generous enterprise. For never was there a period in the revolutions of time in which men were so apt to feel the principle of gratitude as at the present. And it is not a gratitude restricted to a few particular friends; but one that embraces every man, who is at all a participant in discoveries for improvement.

But what have our critics and modern reviewers done, that should bring upon them the eulogies of men? What new and untrodden way have they discovered, that leads them to an eminence, which common men can never attain? They have done much. By modification and scision they have entirely transformed the important productions of celebrated men, and assumed to themselves the works, under the titles of "*Reviews, Abridgments, &c.*

In order to facilitate the progress of learners, some have dispensed with books which demanded the study of months and years, for a few macerated parts, requiring only the attention of days and weeks, with loud encomiums, made by thus separating the ideas of other men. "By throwing into tabular form and omitting" they have gotten over the difficulties which *they* could not understand, and congratulate their friends in their prefatory remarks, on the "additional value attached to *this work*."

A Word to Parents.

'Now I pray to God that ye do no evil.'

How expressive of the pious solicitude of godly parents for their dear children? Nothing grieves like sin, nothing can give so much joy, as to see children walking in the truth. Oh, the blessedness of those parents who are favored with their little ones early in life, asking the way to him, and seeking the Lord Jesus and his great salvation. Favored children; early planted in the house of the Lord, they shall flourish in the courts of the God of their fathers; bring forth the fruits of holiness while young, and if spared to old age, they shall testify the goodness of the Lord, his faithfulness and love, to those who remember him in the days of their youth. Happy favored parents also, honored to rear up plants of 'the Father's own right hand planting, who having blessed the world by the fragrance of their graces, shall be transplanted to the paradise of God, there to bloom with unfading verdure, and to rejoice together with the Author of their being, and the spiritual benefactors of their souls through endless ages.

But perhaps these remarks may be read by some parent, who has never yet breathed one prayer to God for the souls of his children, or sent up one desire for their salvation. Oh, if such is the case, may this attempt be honored, as the means drawing forth paternal solicitude, of convincing of the evil of sin, of the worth of the soul, and of the awful weight of responsibillity which will be laid to the account of such parents in another day.—The writer would not discharge any such character, but while warning him of the awful consequences of neglect, would urge with all possible affection and entreaty, an immediate application to the Friend of sinners.—Not many years ago, a faithful minister of Christ addressed parents on this subject, and as an argument for the consideration of the souls of children, urged the necessity of personal religion for their sakes. 'What,' said he, 'if you care not for your own souls, will you not care for the souls of your children? If you are regardless of eternal misery yourselves, are you equally so as it regards your children? can you bear the thought of meeting them in eternal torments, and, hearing their reproach of you there, to say Oh, my father, oh, my mother, by neglecting your own souls, you neglected mine also. I saw nothing in your example to warn me of the wrath to come. You never prayed with me, you never told me of a Saviour, and here we meet to add to our miseries in this place of torment.'—It is gratifying to know, that this address was blessed, to the heads of two families, and the writer saw them within twelve months from the time it was delivered, united to the church of which they remained honorable members for many years. Parents, let it be your immediate concern to seek the Lord for yourselves; and the souls of your dear children will be precious in your eyes, then your prayers on their account will be, that 'they may do no evil'—that their lives may be useful, and that God your Redeemer may be glorified.

Nor is the subject without encouragement to those who have prayed long for their children, without having to rejoice in their conversion. You cannot offer a better prayer, a more kindly wish on their behalf. This was Job's practice, he feared evil for his children more than any other calamity; and not a few who have had their faith exercised even to their dying moments, have long since rejoiced, in heaven in meeting, those children there whom on earth they left in nature's darkness and sin. A young lady who lately died in Russia, was a striking proof of this kind: she had been early taught the truths of the Bible; her godly mother had told her of a Saviour, and urged her to seek him, but at her death, the daughter she tenderly loved and cherished, remained a stranger to the grace of God; many years afterwards these early impressions were revived and those prayers were answered; far from the land in which they were offered, and in another quarter of the world, this wandering daughter was brought back to the shepherd and bishop of souls.' Reader be encouraged: pray, for your children, without ceasing; in due time you shall reap if you faint not, your work shall be rewarded.—*Christian Guardian.*

From Dr. Chapin's Sermon in the National Preacher.

Young Men—Why they should work for God.

The inspired John wished to enlist the aid of young men in the church, "because they were strong." For the same reason we now invite you to come up with great boldness to the help of the Lord. "Ye are strong, and the word of God abideth in you." Yes, young men, ransomed by the blood of Jesus, enjoying the light of heaven, and filled with the love of Christ, are the strongest agents in our moral world. The holy truths they dispense, the light they shed, the sword they wield, and the zeal and compassion they display, are the strongest weapons in the armori of God.—These weapons have a direct tendency to demolish the the strong holds of Satan. It is true, that such is the inveteracy of sin, that even these, will not subdue it, unless attended by the aid of the Holy Ghost. But on this account you have no more right to say that they are impotent, that they have no tendency to overcome the heart, than you would have to say, that battering engines have no force, merely because they do not beat down a strong fortress. No, my young friends, "ye are strong," and your strength when put forth in humble dependence, will be triumphant. Come forward, then, without wavering, draw the scriptural sword, throw away its scabbard, and disdain all thoughts of respite in your warefare till released by death, and taken up to heaven to be crowned as conquerors. The great enterprise which the religious world has just commenced, must be conducted chiefly by your instrumentality. Such is its nature and magnitude, that it must be accomplished by those who possess a high degree of physical and religious power. Who are to cross the mighty deep to aid in the translation and printing of the Scriptures and tracts, to be spread through the eastern empire of darkness? Who are to traverse the immense Valley of the Mississippi, to set up Sunday Schools, and to plant churches, to bless that rising world which is soon to sway the destinies of our nation?—Who are to accompany the poor Indians through forests and over lakes, to their western wilds, to partake with them in all their privations and hardships, for the privilege of proclaiming to them a Saviour's love! Who are to sustain the banners of the cross which are now planted around the globe, and keep alive those gospel fires which are now scattered over pagan lands! Who will endure the burning heat of the line, or the eternal frosts of the poles? Who, I say, are to perform these services, and to fill these posts?—Look at facts. Who have already gone forth as the heralds of peace among gentle nations?

Are they not young men, who cannot but declare what they have seen and heard!—O, then, listen to the gospel trumpet, which is now sounding for new volunteers in the army of the living God. Who is on the Lord's side! Who will now come forward and say, "Here am I, send me!"

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Do the Disciples in America drink Spirits?

The subjoined remarks were made by brother Wade, while the Report on the subject of Temperance was under consideration in our recent General Meeting. The query had been started—not whether the Temperance cause is entitled to the hearty support of every disciple of Christ—but whether it was expedient for the Meeting to act on the subject. The remarks of brother Wade, few and simple as they were, produced a thrilling effect. And deservedly. Only think of it, Christian reader,—the people in Burmah looking at America, and asking, Do the disciples in America drink ardent spirits? And think too of the effect of their learning that is the fact—the pagan Burmese turning away in scorn from the religion of Jesus, for allowing what they look upon as irreligious and immoral, and the little band of Christian Burmans, seduced by our example into a ruinous habit. O that the disciples in America may beware of causing their brethren in Burmah to stumble and fall, and that our missionaries in Burmah may soon be able to say to the inquiring Burman, that 'No disciple in America drinks ardent spirits.' The remarks follow:

"Mr. Moderator,—I feel interested that this report should be adopted, for I think it will help us some in Burmah. It is contrary to the religion of the natives there, to *taste* intoxicating liquors. And the native converts have often asked the question, "Do the disciples in America drink spirits?" We smoothed over the matter as well as we could; but truth obliged us to say, "They do drink a *little occasionally*, but not to get intoxicated." Soon we found that the native Christians, in imitation of their elder brethren in America, had introduced among themselves the practice of drinking a little, and that embracing christianity began to be associated in the minds of the natives with the liberty to drink spirits; and that on this account, christianity was becoming a stench in the nostrils of the heathen. We were alarmed, but knew not how to check the evil until we heard of temperance societies as becoming general in our native country; then we took a decided stand; and I hope this report will be adopted, for it will materially help our cause, if I am able to go back and tell the church in Burmah, and the heathen too, that the American churches in the east and west have raised their united voice against drinking ardent spirits."

Death from Rum.—We learn that on Tuesday, in the jail of Kent county, at East Greenwich, a man of intemperate habits, who had been imprisoned for a breach of the peace, killed himself by drinking a pint of raw brandy, which he obtained from some injudicious friend, by suspending his bottle by a string, from his cell window. The jailor hearing distressing groans in his apartment, rushed in, and found the inmate in convulsions of pain. He survived but two hours after the fatal draught. What is in the most cases a slow poison, proved in this instance a swift and deadly bane.—*Providence Journal.*

Obscure dispensations explained in Heaven.—The map of God's providence will be laid before us, and we shall then learn why we were led by such apparently opposite roads to bring us to a city of habitation. The picture of needle-work is now looked at on the wrong side, and appears all confused; but it shall then be turned, and the beauty of the colours, the harmony of the parts, and the correctness of the design, shall be as conspicuous as the roughness and indistinctness were before.—*Sherman.*

The Limit of Sorrow.—The Apostle does not censure the Hebrew strangers for heaviness through manifold temptations, but raises two banks, one on either side, namely, the Almighty power of God, and the electing love of God, that their sorrow might glide between them, like a peaceful and quiet river that never overflows its banks; or in other words, that the love of God, by which they were chosen, justified, and called, and fitted for their inheritance, and the power of God, by which they were kept from the destructive effects of all their trials unto salvation, were objects in which they should greatly rejoice, and which might more than counterbalance their weightiest sorrow.—*Ib.*

Dunning.—While looking over our exchange papers, we frequently notice that subscribers to religious publications are requested in earnest terms to pay their arrearages. We have sometimes thought that such things should be entirely excluded from religious periodicals. The readers of such papers feel, it is presumed, when they subscribe for a paper, that they are under a moral obligation to pay for it; and where such obligation is insufficient to induce the performance of duties which are obvious and easy, Christian principles are but little understood. The expense connected with the publication of a paper is great, and prompt payment, on the part of subscribers, should always be made. We entertain a strong hope that our subscribers will think of this.—*Lowell Evangelist.*

Disputants.—How often men, who love argument in conversation, follow victory, and not truth. In order to entrap the adversary, brilliant illustration is substituted for argument, to amuse the opponent, and divert him from the line of his reasoning. Bird catchers carry a light with which to entice their prey into their nets, and so the fools are allured into the toils. High flying disputants, who are thus led aside by false lights, are not uncommon.—*Presbyterian.*

An excellent rule for living happily in society, is, never to concern one's self with the affairs of others, unless they wish for or desire it. Under pretence of being useful, people often show more curiosity than affection.

FALL AND WINTER NEW GOODS.

James G. McKinney & Co.

Are now opening their First Supply of

FALL AND WINTER GOODS.

Bought out of the Latest Arrivals in New York.

BLUE, black, brown, olive, green, cinnamon, steel-mixed and drab *Cloths*; from 2 to $15. Blue, black, brown, grey and olive *Habit Cloths*. Cassimeres, all colors and qualities: Angola and Merino Cassimeres, Satinets, all colors:—A large lot Circassians and imitation Merinos. 6-4 French and English Merinos, all qualities and colors, 6-4 French Bombazine, from 1 to $4, Blue, black, brown and green Bombazetts. Black and fancy Shawls, very rich patterns. Chalat, a new and splendid goods for ladies' dresses, Swansdown, Valencia. Satin and velvet Vesting, 600 pieces Calicoes, from 8 to 50 cts. Rich figured Bobinetts and Swiss Muslins, from 50 cts. to $3, Plain Bobinetts and Grecian Nett, Jaconet and cross-barred Muslins, Splendid needle-worked Muslin Canezons, Capes and Caps, Brown and bleached Cottons, Tickings, Apron and Furniture Checks, Splendid Bead Reticules, Purses and Guard Chains, 50 pieces of Colerain Irish Linen, a goods celebrated for durability, from 50 to $1 50, Rich embroidered Silk and velvet Beltings, 3-4 and 4-4 Circassian, Poplin, Merino and Gro de Swiss Silks, Gro de Berlin and Gro de Naples, Satin Levantines and India Satins, Rich figured black and colored Silks, A great variety plan colored Silks, Scotch, Ingrain and Kiderminster Carpetings, Venetian, Stair, and Passage Carpetings, Rich Blonde Lace and Barege Veils, Linen Cambric Handk'fs, Ribbed, Open-worked and Random English Silk Hose, 10-4 damask Table Linen, 10-4 Irish and Russia Sheeting, A large assortment Ladies' and Gentlemen's Gloves, of every kind and quality, Rich Thread and Bobinett Laces and Edgings, &c. &c.

AN EXTENSIVE ASSORTMENT OF

Hardware and Cutlery.

CUT GLASS AND QUEENSWARE.

Fresh Tea, Coffee, Sugar, Indigo, Madder, Rice, Pepper, Allspice, Nutmegs, Cloves, Mace Cinnamon, &c. &c. all of which will be sold low for *Cash*.

Lexington, Oct. 23, 1833. 15—by

New Drug and Chemical STORE.

GEORGE W. NORTON,

WHOLESALE & RETAIL DRUGGIST,

Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞ All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞ Medicines delivered at all hours of the night.

June 5, 1833.—48-tf.

Fashionable Establishment.

T. RANKIN,

MERCHANT TAILOR,

(*Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,*)

INFORMS his friends and customers that he has just received from the East a splendid assortment of

Cloths, Casimeres, and Vestings,

Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,

Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞ *Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen. October 2, 1833.—12-6m

MERCHANT TAILORS'

FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞ Please call and examine.

☞ *Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48-tf

☞ TRUSSES. ☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER

Opposite Washington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞ The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3–by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9-tf.

NEW GROCERY AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merita share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1833—17-tf

Copper, Tin, and Sheet Iron MANUFACTORY,

☞ Sign of the GOLDEN COFFEE-POT. ☜

Miller & Farrar,

(Main Street, one door below J. McCauley's Grocery)

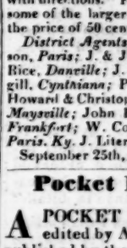
RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞ Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 3-tf



STOVES.

MILLER & FARRAR,

MAIN STREET,

(*Sign of the Golden Coffee-Pot.*)

HAVE on hand, and intend to keep, a constant supply of

Cooking, Franklin, Seven and Ten Plate Stoves,

Of the newest and most improved patterns, which they will sell at very low prices. They are also prepared to furnish, to order, any quantity of STOVE PIPE.

Lexington, Oct. 23, 1833. 15-3m

BOOTS AND SHOES.

GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY,

EIGHT OR TEN *Journeymen* Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.

Lexington, Sept. 4, 1833. 8-tf

GEORGE W. TUCKER, BARBER

AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main-street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rate he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.

Lexington, October 9, 1833. 13-6m

Hygeian Vegetable Medicine

From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J. & H. Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadnut, *Maysville;* John R Bryant, *Union Town;* J. Dudley *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*

July 24.—2by *For the Lex. Depository.*

A. T. SKILLMAN,

(BOOK-SELLER AND STATIONER,)

MAIN-STREET, LEXINGTON, KY.

HAS on hand, at his *New and Cheap Book Store*, a few copies of the new edition of

SCOTT'S COMMENTARY,

In three volumes, which he will sell at the low price of $3 per copy.

He has also on hand a large assortment of *Law, Medical, Theological,* and *School Books;* all of which he will sell on moderate terms, for cash.

October 9th, 1833. 13-tf.

NEW AUCTION

And Commission Store,

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1833—21-tf.